

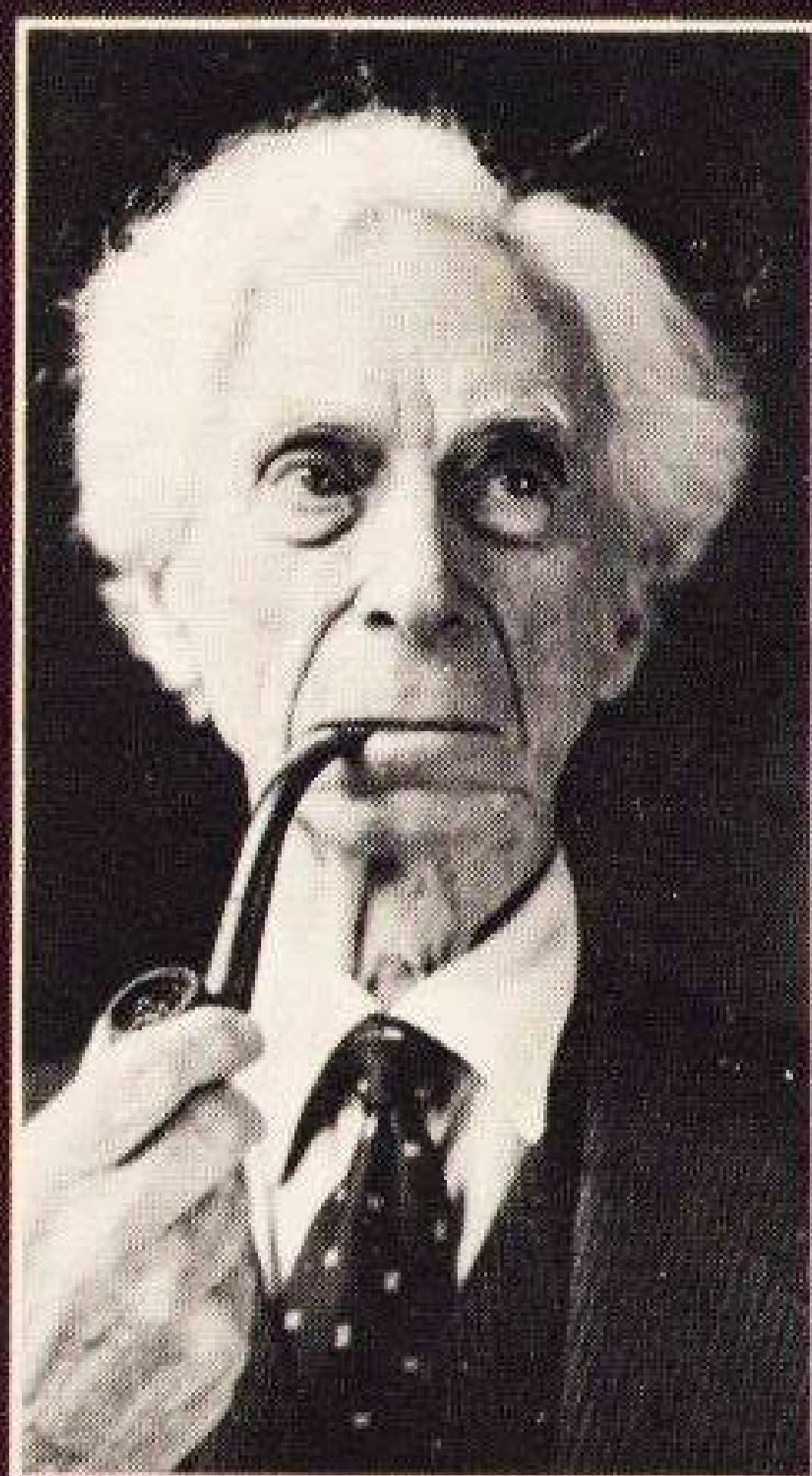
The shocking story of the men
who plotted World War I and II...
and whose followers are now plotting
World War III.



"The men of the New Republic will not be squeamish either in facing or inflicting death... They will have ideals that will make killing worthwhile... They will hold that a certain portion of the population exists only on sufferance out of pity and patience, and on the understanding that they do not propagate; and I do not foresee any reason to suppose that they will hesitate to kill when that sufferance is abused."

H.G. Wells

in *Anticipations of the Reaction to Mechanical and Scientific Progress Upon Human Life and Thought*



"At present the population of the world is increasing at about 58,000 per diem. War, so far, has had no very great effect on this increase, which continued throughout each of the world wars... War has hitherto been disappointing in this respect... but perhaps bacteriological war may prove effective. If a Black Death could spread throughout the world once in every generation, survivors could procreate freely without making the world too full. The state of affairs might be unpleasant, but what of it?"

Bertrand Russell

in *Impact of Science on Society*

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THE NEW DARK AGES CONSPIRACY

Carol White

New
Benjamin
Franklin
House

Britain's Plot to Destroy Civilization

THE NEW DARK AGES CONSPIRACY

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The New Dark Ages Conspiracy

Britain's Plot to
Destroy Civilization
by Carol White

The New Benjamin Franklin House
Publishing Company
New York

Lyndon LaRouche not only contributed the inspiration for this book, but provided a detailed outline which has proved an invaluable guide. Much of the documentation used in the book was provided by a staff of researchers from the Fusion Energy Foundation, the *Executive Intelligence Review*, and the International Caucus of Labor Committees. But the book would not have been written without the assistance of Carol Cleary, who collaborated on every level to ensure that the story be told. Lastly, I wish to thank Linda de Hoyos, who was more a collaborator than an editor of this book.

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Preface

*“It is just that unwillingness to think evil, . . . that
may presently erase the British from
the scroll of living significant peoples. Slowness to
think evil, do I say? There is worse to it than that.
There is a slowness to think hard. There is a slowness
to think at all.”*
—H. G. Wells

In 1979 Benjamin Franklin House published *Dope, Inc.*, which became an overnight bestseller. Parents, educators, and clergymen who had been tormented by the spread of drug abuse among school-age children (with sometimes as many as half of an eighth grade regularly taking drugs), were finally able to rise above the misery of the problem as it appeared locally and realize that the drug trade is an international criminal conspiracy that can be dealt with effectively by existing police methods. Drug use is no more a "sociological phenomenon" or choice of lifestyle than victimization by theft and murder, only in this case its young victims are first robbed of the use of their minds and then driven to premature death.

Drug traffic is not stopped for one reason only: because influential forces do not wish to stop it. It is a fact that the last U.S. President who moved effectively against *Dope, Inc.* was Richard Nixon. Since then, the liberal Eastern Establishment, most popularly represented by the Kennedy machine, has spread the lie that changing the law to decriminalize marijuana, heroin, and cocaine is the only way to enforce drug laws.

As *Dope, Inc.* documented, the lucrative \$200 billion a year international drug trade is run centrally: through the City of London. It is more than a prop to the otherwise ailing British economy. It is a tool of social control wielded by the British aristocracy since at least as early as 1838 when the British landed troops in China on the eve of their first Opium War to open the doors of that country to the debilitating drug. A drug-using population is a subjected population.

The case against the British is so thoroughly documented in *Dope, Inc.* that no readers of whom I have heard have questioned British responsibility for this hideous slave-making trade. The question people do raise again and again is Why?

As *Dope, Inc.* reveals, the trade is not run by an isolated few rotten apples from among the British elite. From the top to the bottom, the British trade and banking circles have been interconnected with drug-running. The question audiences raise again and again, when the book is discussed, is "How can people be *that* evil?" In the sense that I have tried to answer that question, this book can be considered a sequel to *Dope, Inc.*

But the real question goes deeper. For the American who is over forty years old, there has been a complete break from the gut assurance he or she grew up with that progress, patriotism, and morality are inextricably associated with something vaguely characterized as the American Way of Life. No President has ever been such a figure of national and international contempt as the deceitful, vacillating Jimmy Carter. In the 1930s the country was staggered to find itself in the Great Depression; today Carter is deliberately driving the country into an even worse depression in order to shut down industry and teach Americans the lesson that they can no longer expect progress as their birthright. The nation is to be plunged into the hedonism of the drug counterculture.

This is the British Dark Age for the United States. It is perhaps best typified for the American reader by the activities of the Kennedy machine, including its support for the presidential aspirations of Kennedy and of Barry Commoner, and of the terrorist environmentalist movement which has already succeeded in aborting more than half of the United States' nuclear capability for the next decades. The claim of these anarchists is that they are "concerned" for the "quality of life"—a slogan that barely disguises its intention of genocide—from lack of the material basis to sustain life—to even the most credulous.

Morality itself is under attack. The Kennedy Center for

Bioethics is busy selling Americans staggering under a rapidly diminishing standard of living the hideous doctrine of the "right to die." Veterans, the elderly, and the poor are to be killed off as vital medical services are cut back. But these are only the first to be jettisoned in the Nazi scramble to get rid of the "useless eaters."

To convince the American people to accept this monstrousness the sacred ties between parent and child must first be eroded. So we find that at a recent conference on the family, President Carter is sponsoring nationwide conferences to produce a "new definition of the family" as any combination of two people who choose to live together. President Carter thus joins the ranks of "conservative" libertarian William F. Buckley, who advocates that pederasts be permitted to teach in New York City public schools provided only that they do not consummate their seductions on school property.

The morality of the United States has collapsed equally drastically on the foreign policy area. This country has always been the inspiration and model for every country seeking to break the yoke of colonial oppression, just as it was the welcoming homeland for all who chose to emigrate to this land to hitch themselves to the "train of the American dream," as Lyndon LaRouche has put it in his presidential campaign speeches.

Now the likes of Kennedy and Ramsey Clark have coined a new word: *ethnocide*. Suddenly America's pride in civilizing backward nations has become a crime. It has become a crime to export American know-how and technology to developing nations, even at the request of their governments, because the introduction of technology will change the "lifestyle" of their immiserated, illiterate populations. So we are told. It is inappropriate for "inferior races" to aspire to the American way of life. And racism has re-emerged at home—with William Shockley's announcement that he is creating a

master race through his participation in a frozen sperm bank and his assertion of the genetic inferiority of the negro population to the "Aryan" race.

But the most heinous example of the immorality and degradation the Carter administration has imposed on the United States is the case of Iran. It was the Carter administration that took the key role in toppling the government of the Shah of Iran, at the point where that otherwise inadequate ruler was moving to implement an ambitious program to industrialize his country in cooperation with France and West Germany, and then in toppling the moderate government of Shahpur Bakhtiar which succeeded him. Step by step, the Carter administration moved to bring about the cut-off of Iranian oil, the dismantling of industry by fanatic hordes, and finally the capturing of America's own citizens as hostages of the monster Khomeini government.

Carter's blatant sabotage of Middle East stability and of his own country has convinced the majority of the major nations in the world that Carter is insane. But the pathetic psychopath Jimmy Carter is no evil genius. He is a puppet put in place by the Trilateral Commission.

It was the LaRouche campaign that first identified the Trilateral Commission to the American people as early as 1976. Since then, between thirty-five and forty books have been circulated by a variety of organizations and institutions taking up the attack on the Commission. The recent upset victories of Ronald Reagan are correctly acknowledged as stemming from popular outrage at this evil conspiracy with which Reagan's opponents Bush and Anderson were widely associated.

But the Trilateral Commission is only one of the more open operations for the real conspiracy. The Commission was formed in 1973 with David Rockefeller and Henry Kissinger as its out-front spokesmen to bring together influential individuals from North America, Europe, and Japan who held a

shared allegiance to Britain. Its purpose was to carry out the destabilization of the United States, France, West Germany, and Japan—the policies that have guided the Carter administration. Behind-the-scenes, this policy was determined by the Council on Foreign Relations.

In the same year as the Commission was founded, the Council on Foreign Relations began its *1980s Project*, which produced a series of thirty books published by McGraw-Hill in 1979. The *1980s Project*, said the Council, “is the largest single effort in our 55-year history. . . . It is aimed at describing how world trends might be steered toward a particular desirable future outcome.” Secretary of State Cyrus Vance, National Security Council adviser Zbigniew Brzezinski, Defense Secretary Harold Brown, Undersecretary of the Treasury Anthony Solomon all collaborated in this study as members of the Trilateral Commission and the Council on Foreign Relations. If the Trilateral Commission decided that Jimmy Carter would be the President of the United States, it is the *1980s Project* that determined what he would do.

The objectives laid out in the thirty-volume Project can be summarized thus: impose a worldwide regime of economic “controlled disintegration”; impose throughout the underdeveloped sector the Cambodia model and now the Iran model of destruction of the cities and ruralization; restore an old-style colonial world through the doctrine of limited sovereignty; form an alliance with communist China and the “West” in order to implement this perspective in the underdeveloped world; force the Soviet Union to choose between a treaty agreement to limit the growth of science and technology, or general thermonuclear war; develop a series of alternate paths for arriving at these specified objectives; conduct U.S. foreign policy for the purpose of compelling all other nations to choose among these “alternate paths.”

Again, we are led to ask Why?

The Council on Foreign Relations was founded in 1921, as

the American branch of the Royal Institute of International Affairs, with its name changed only as a concession to American sensibilities. The late Fred Hirsch, editor of the London *Economist*, authored one of the Project volumes, *Alternatives to Monetary Disorder*, in which he makes clear that the central target of the Council on Foreign Relations is not Communism or any other popular conception of the “enemy” but the American System of economics—that system devised by Alexander Hamilton and Henry C. Carey of government-sponsored credit to industry, research and development, and internal improvements that made the United States the greatest industrial power on earth. What Hirsch fears is that the American System tendency in the Soviet Union and Western Europe, as well as in the United States, will gain hegemony. Under the label “neo-mercantilism,” he identifies the policies of Hamilton as the greatest danger for the oligarchy for which he speaks. Hirsch says:

“A common thread that runs through diagnosis of current trends in the international economy is the theme of increasing politicization. . . . Mainstream *liberal* thought—prevalent in the United States and most of the Western world—traditionally regards the politicization of economic issues as both an inefficient way to create and allocate wealth and a potentially destructive influence on harmonious relationships, both in domestic affairs and among nations. It therefore ought to be minimized. . . .

“Another normative approach that now has strong appeal in the developing world has its intellectual roots in *Marxist* and in *neo-mercantilist* thought. . . . The pervasiveness of these perceptions helps to explain the remarkable unity of the less developed world and also in some developed states whose perspectives are Marxist or mercantilist. Politicization to them means an open challenging of political relationships previously only implicit in economic activities. The analytical basis of this challenge lies in the political roles

embodied in economic relations, which are in principle two-fold. First, economic exchange can always be used as a tool of political power through boycotts, bribery, and manipulation of trade incentives. Second, economic relationships can operate on a more fundamental level, shaping the political economic foundations of a weaker, less developed economy through the opportunity offered to it in the form of trade and finance. The weaker country in an economic relationship, like a weaker class, then becomes not just a group of assorted individuals but a particularized, isolated, and dependent participant in the world economy—e.g., a single crop producer-exporter, an economy split into largely self-contained export and domestic sectors, or a ‘hewer of wood.’ Mercantilists see nations, as Marxists see classes, becoming alienated in the process of production and exchange.

“These normative nationalist concerns are far from new; they were eloquently addressed by Hamilton in his *Report on Manufactures* of 1790, in which he expressed the opposition of American nationalists to their country’s assuming the role of a raw materials exporter to Britain. Nationalists feared and opposed two aspects of this role: the tying of American economic development to the British economy and the growing dependence on Britain for goods vital to national defense. Friedrich List, inspired by Hamilton’s observation of American trade policy, outlined in *American Political Economy* what he saw as the proper object for a developing nation’s commercial policy:

“ ‘This object is not to gain matter, in exchanging matter for matter, as it is in individual and liberal economy, and particularly in the trade of the merchant. But it is to gain *productive and political power* by means of exchange with other nations; or to prevent the depression of productive and political power, by restricting that exchange.’

“These Marxian doctrines are plainly evident in the development strategies of the Second World of Russia, Eastern

Europe, and China. And in the First World, mercantilism inspired de Gaulle’s challenge to the dominance of the dollar. Both these strands of thought find place in the development programs and campaigns of Third World leaders in the postwar world.”

Hirsch’s theme is clear: the pro-industrial republican tendency—whether represented by West German Chancellor Helmut Schmidt, French President Giscard d’Estaing, the 70 percent of the American population that formed the base of the Nixon administration, or Soviet head of state Leonid Brezhnev—must be destroyed, if the hegemony of the British oligarchy and the U.S. liberal Eastern Establishment is to be maintained.

This book has been written to expose the men behind this conspiracy. To show how they operate, and also how they think. The story takes place mainly in England, because in the final analysis the treasonous liberal Eastern Establishment is only the flunky of the British oligarchy.

The British policy of classifying all science under the cover of its Aldermaston Weapons Institute is but one example of this group of evil men at the head of the British oligarchy to keep science as the private property of the ruling elite, while submerging the broader population in a new wave of medieval superstition through the spread of drug use and the proliferation of dionysian pagan cults.

Yet, lawfully differences emerge among the top levels of the conspiracy, as they work out their plots and counterplots. This is to be expected. These men are parasites whose survival depends, in the final analysis, upon their skewed relationship to a reality principle. They cannot completely destroy the host which feeds them, particularly while they are using that host to attack healthier organisms.

Precisely that problem is creating the most bitter factional differences in Britain today. Controlled disintegration, yes,

but not at the cost of giving hegemony to the pro-industrial bloc being welded together by Schmidt and Giscard; not at the cost of sure defeat in an accidentally triggered World War III.

Yet, these differences are themselves put to use by the conspiracy. Thus Bertrand Russell and H. G. Wells were public spokesmen for "left social fascism," while their associates in the Cliveden Set (including Joseph Kennedy) were open backers of Adolf Hitler. Russell's differences over war policy were put to use to give him credibility as a pacifist; Wells's concern for British military preparedness allowed him to appear as an antifascist, despite his relationship to the fascist Pan-European Union. To the reader of this book, the libertarian convergence in view between "right-wing" William F. Buckley and "lefty" Edward Kennedy will then come as no surprise. Such differences are, after all, all in the family.

Russell and Wells were two of the most evil men alive in this century. Through their own writings, they reveal how they were instrumental in shaping a fascist subculture and carrying out the most evil acts of menticide and genocide in human history. Thus, it has been appropriate to place them at the center of this story.

But their evil is only a part of the greater evil of a feudal despotism, composed of men and women born to a position in aristocratic families rather than the human race. These are individuals whose self-identity is located not in their human soul, but in their place as members of a group of self-perpetuating feudal dynasties. The human spirit is crushed early in these people. Barely can they comprehend that the dark ages they are plotting will destroy them as well.

As the reader sees how these men plotted World War I, then World War II, and now World War III, it is hoped that a new question will be raised in the mind of the reader:

how is it that these men could rule so long without being challenged by the vast majority of moral republican human beings in the world? And how can they be destroyed now once and for all?

ONE

Bertrand Russell Walks Out

“The idea of dining and gathering and entertaining each other and talking things over was a very Anglo-Saxon idea. . . . It was a good old Liberal idea. . . . Some of us nowadays are beginning to realize certain unprecedented things that have been happening to Mankind. . . . We must go to the logical consequences and realize that we can only adapt ourselves to the new conditions by a complete revolution in our political ideas and economic ideas. A century and a half ago . . . we were all for liberty, and liberty ran wild, industry, freed from direction or restraint, ran wild and particularly the iron and steel industries ran wild.”

—H. G. Wells

It's odd how warm and good the social atmosphere of these gatherings has become," mused H. G. Wells to himself as he lit a cigar contentedly. "Quite a step up for the son of a gardener and a servant girl." He surveyed the ten men sitting around a shining, long white table covered with hock and burgundy bottles, bottles of Perrier and St. Galmier. The Coefficients Club was holding its monthly meeting in the private dining room at St. Ermin's Hotel.

Sir Edward Grey was speaking, but Wells let his mind wander. "Why doesn't he talk about fly fishing, a subject in which he at least has some expertise? A binding alliance with France! The man is mad. Here's another brain incredibly fixed and unaware of the violent mutability of things. A man is not fit to lead unless he himself is in motion. But what do I expect? Grey was born to wealth and prominence; he inherited his baronetcy and estates at the age of twenty, and he entered Parliament with the approval of everyone, the nicest of nice young men."

"Therefore, we liberals are demanding of the conservatives that they move now to finalize a binding pact with France," Grey was saying. "Our policy will be the policy of Entente, but we must not wait until we have taken government to hold the reins of policy. Thank you."

He was tall and had what Wells thought of as a fine immobile handsomeness. He sat down, conscious of having acquitted himself well in a delicate situation. After all, Lord Robert Cecil, cousin of Arthur Balfour, the Conservative prime minister, was present. It was impossible ever to be sure what Balfour, or Cecil for that matter, were thinking, but they were the ones who counted.

R. B. Haldane lumbered to his feet. "Splendid, my dear chap. The essential point is to reorganize the army. If the king offers me the War Office in the next election, I shall be sublimely happy."

Wells watched with disdain. "Tubby," the nickname given Haldane by Balfour in the Souls Club to which they both belonged, "is at it again. That man floats on strange compensatory clouds of his own exhalation."

Leo Maxse had been given a golden opportunity to speak his mind. This dinner was a monthly occurrence of a private club called the Coefficients, which had been meeting since the previous year, 1902. Scarcely a month went by that Maxse didn't blurt out rhetorically, "This country needs a Great War. We can take no chances; we must destroy the German peril." He rose to the occasion now.

And Leo Amery, his eyes gleaming: "Yes, yes, the key is to arm the whole population. We could have had a splendid mobilization against the Americans if the Venezuela incident had turned out right."

Lord Alfred Milner leaned over to his neighbor. His feeble but forceful voice could be heard plainly across the room. "Mackinder, for God's sake, man, take control." His rigid face and wrinkled, narrow brow seeks to throw the shadow of the illimitable veldt across the table, thought Wells. Milner, recently back from South Africa, where he was High Commissioner, was a bitter, obsessive man, obsessed with a vision of achieving a nonparty government, without devising any invention to secure it. He blamed the failures of the Boer War, its dragging out, an unsatisfactory settlement, a barely averted disaster, all on party politics. "Politicians," he muttered, "they give you no backing. It's asses like Grey who leave you in the lurch every time."

Halford Mackinder rose to his feet, embarrassed, but self-assured. He had just been appointed director of the London School of Economics. Now in his early forties, he was recognized as the leading theoretician of the new discipline of geopolitics.

Coughing slightly, he began: "Yes, yes, idealists are the

salt of the earth." He smiled vaguely, pausing for effect. "But we must have organizers. It is the function of the organizer to keep the running social machine in repair and to see to its lubrication. We have a Going Concern here, and we must not let it run down. We must have an effective land army in order to control the seas. But we must look at the situation globally, gentlemen. It is the heartland which is critical. Any instability in India, and we allow the Russian hordes full sway. We must be prepared to act, and act effectively, quickly and effectively."

He pounded his fist on the table lightly, and for once Milner smiled.

"Nor can we overlook Germany. We know what their *Kultur* is," Mackinder continued, looking pointedly at Haldane, an amateur philosopher who claimed to commune freely with the Hegelian Absolute. "There is a human feeling and a German feeling. In the years between 1806 and 1813, the close connection between the army, the bureaucracy, and the schools was established, or in other words, between the needs of the government and the means of its success. Prussia is a camp-state, in the midst of a plain, without the natural bulwarks of a Spain, a France, or a Britain. The end determines the means, and since the Prussian end is military strength, based of necessity on stark discipline, their means are inevitably materialistic. Judged from the standpoint of Berlin, it is a wonderful thing to have impressed *Kultur*, or *strategic mentality*, on the educated class of a whole people. If we allow war between Germany and Russia, and do not intervene, Germany will crush Russia."

He paused dramatically. "But Germany will come out of that war in control of the heartland, and we shall have lost our Empire."

For the first time Wells joined the discussion. "Mackinder, if you don't mind my saying so, your own logic defeats you. You, and Joseph Chamberlain, propose to turn the British

Empire into the German Zollverein. You and Milner are backing Chamberlain's protectionist scheme for a British customs union. Talk about *Kultur*! Given your approach, we will bring *Kultur* here to England. You will open the door to uncontrolled industrialism. In the end, not only Germany, but this country will be run by the little people, the Morlocks."

Wells's voice became shrill; his delivery was deprecatory and muffled, but he held everyone's attention.

"The British Empire must be a world-state or nothing. You speak of geography, but geography speaks against you. It is possible for the Germans and Austrians to hold together in their Zollverein because they are placed like a clenched fist in the center of Europe. But the British Empire is like an open hand all over the world.

"We must have an aristocracy—not of privilege, but of understanding and purpose—or mankind will fail. . . . And here my peculiar difficulty as against democracy and *Kultur* comes in. If humanity at large is capable of that high education and those creative freedoms our hope demands, much more must its better and more vigorous types be so capable. And if those who have power and leisure now, and freedom to respond to imaginative appeals, cannot be won to the idea of collective self-development, then the whole of humanity cannot be won to that. The solution does not lie in direct confrontation. We can defeat *Kultur* because we understand the workings of the human mind, the mental hinterlands hidden behind the persona."

He warmed to his theme: "We need constructive imagination working upon the vast complex of powerful people, clever people, enterprising people, influential people, amidst whom power is diffused today, to produce that self-conscious highly selective, open-minded, devoted aristocratic culture, which seems to me to be the necessary next phase in the development of human affairs. I see human progress, not as

the spontaneous product of crowds of raw minds swayed by elementary needs, but as a natural but elaborate result of intricate human interdependencies, of human energy and curiosity liberated and acting at leisure, of human passions and motives modified and redirected by literature and art."

It was to Bertrand Russell whom Wells turned for agreement. They had only met over the past year at these dinners, but found themselves sharing the same point of view. There was never a question of intimacy. Russell, fastidiously aware of his uniqueness, an aristocrat who had nevertheless received academic distinction as a fellow of Trinity College, Cambridge, felt disdain for the circles into which his political organizing took him. Wells, on the other hand, excepted Russell from the love-hate duality that colored his feelings toward the aristocracy he hopefully attached himself to.

Russell carried the thread of the argument forward: "Broadly speaking, we are in a race between human skill as to means and human folly as to ends. Mackinder, what you lack is real courage. It is nervous old women," and here he looked at Grey and Haldane who shared living quarters, "who will get us needlessly into a war which we can win without risking one British soldier. When Germany and Russia go to war, they will be shattered by revolution. They will destroy each other. And if we are forced to intervene, we can always rely upon the Navy."

Mackinder angrily interjected: "We need a realistic war policy run by competent organizers, not visionaries."

"Platitudes, fine-sounding platitudes," Russell replied stiffly. "Before the war I went along with you and Hewins. But the Boer War made me a confirmed pacifist. We had difficulty enough handling a few South African farmers. It would be a suicidal strategy to involve ourselves in a protracted land war against a highly industrialized Germany."

"Chamberlain's customs union is the facile solution. It lines up the colonies solidly, but limits our flexibility in

Europe. With a policy of free trade applied appropriately, we will maintain our hegemony. Tariffs, tariffs! Since William McKinley has given up the cause"—here, even in the tense atmosphere, there was appreciative laughter at the allusion to McKinley's assassination—"even our great overseas cousins are dropping protectionism. Our methods are tried and tested."

"If you people have your way," Russell continued, "we will be drawn into a war. Conceivably a very humiliating war for England may occur at no very distant date, but I do not think there is any such heroic quality in our governing class as will make that war catastrophic."

"Outrageous!" "Cad!" "Are you suggesting that we accept defeat?" A number of voices broke out at once.

"Victory, define your terms please." Now Russell was in his element, going to the foundations of their argument with a sure, cool precision. Slight, dark-haired, with a prominent forehead, bright eyes, and strong features with the exception of a retreating chin, in manner, dress, and outward bearing he is most carefully trimmed, conventionally correct, and punctiliously polite. In speech, he has an almost affected clear enunciation of words and precision of expression. "If Germany and Russia are bled, that is victory. Anything else is sham. Your war and your victory are chimera."

Milner, his voice cracking with the intensity of his emotion, called out: "Russell, this is treason. I am an imperialist because I am a race patriot. We must maintain our honor, or we are through as a nation. We will lose the respect of the colonies."

Hewins raised his voice to be heard, "I love my country."

Russell, quietly, self-possessed, asked, "Why?"

Hewins sputtered, "I can no more say why than I can say why I love my wife."

Russell gathered his belongings, preparing to leave, "My Empire, right or wrong, you say. There are a multitude of

things I value before Empire. I would rather wreck the Empire than sacrifice freedom. If this devotion is what the Club means, I must say good evening, gentlemen."

With that, he went, never to return to another meeting.

"Damn him," thought Wells, "ego-centered Whig, leaving me to the fight alone. There's your typical aristocrat. Spoiled children all of them. Kindly, good-tempered, and at bottom utterly selfish, pampered children."

"Are you leaving too, Wells?" Hewins asked hopefully.

"No, no, I don't choose to be an exile," he replied, "but I hold with Russell. The Empire is a convenience, not a God. Nothing endures. Nothing is certain except the mind of a pedant. There is no being, but a universal becoming of individualities. Plato turned his back on truth when he turned toward his museum of specific ideals. There is no abiding thing in what we know. We change from weaker to stronger lights and each more powerful light pierces our hitherto opaque foundations and reveals fresh and different capacities below.

"You call Russell and myself idealists and yourselves realists. Your realities are names, mere names. Give me facts, not airy generalities and muddy sentimentality. If you are realists, than we are the nominalists."

The British Dilemma

Years later, H. G. Wells in his autobiography characterized the conflict in the Coefficients Club fairly accurately, albeit through the prism of his own point of view.¹

"The undeniable contraction of the British outlook in the opening decade of the new century is one that has exercised my mind very greatly. . . . Gradually, the belief in the possible world leadership of England had been deflated, by the economic development of America and the militant boldness of Germany. The long reign of Queen Victoria, so prosperous,

progressive, and effortless, had produced habits of political indolence and cheap assurance. As a people we had got out of training, and when the challenge of these new rivals became open, it took our breath away at once. We did not know how to meet it. . . .

"We had educated our general population reluctantly; our universities had not kept pace with the needs of the new time; our ruling class, protected in its advantages by a universal snobbery, was broad-minded, easy-going, and profoundly lazy. The Edwardian monarchy, court, and society were amiable and slack. 'Efficiency'—the word of Earl Rosebery and the Webbs—was felt to be rather priggish and vulgar. Our liberalism was no longer a larger enterprise, it had become a generous indolence. But minds were waking up to this. Over our table at St. Ermin's Hotel wrangled Maxse, Bellairs, Hewins, Amery, and Mackinder, all stung by the small but humiliating tale of disasters in the South Africa war, all sensitive to the threat of business recession, and all profoundly alarmed by the naval and military aggressiveness of Germany, arguing chiefly against the liberalism of Reeves and Russell and myself, and pulling us down, whether we liked it or not, from large generalities to concrete problems."²

It would be possible to rearrange the seating at the Coefficients Club dinner table to form a graduated spectrum. At one end of the rainbow would be Russell, glaring down at Maxse and Amery seated at the other end. In the center, Lord Robert Cecil, with Haldane, Grey, Milner, and Mackinder seated next to him toward Amery's direction, with Wells and Beatrice and Sydney Webb on the other side. Despite their differences, all were agreed on the necessity for British (by which they all understood the British oligarchy) world supremacy.

To do this, the United States must be captured as Britain's

dumb giant, to fight its wars, pay its bills, and strongarm Britain's anti-American System policies on the rest of the world. Today's wretched Carter administration signifies the success of that aspect of the policy.

Second, Germany, France, and Russia must be played off against each other in conflicts that were expected to erupt into war. This balance-of-power strategem had been British foreign policy since the time the Cecils assumed control, with the backing of the Italian Jesuit Pallavicini family in the time of Tudor England.

It was here that the differences of the Russell faction, correctly deprecated as kooks by the just as evil realist Milner-Mackinder-Amery faction, emerged. Russell believed that Britain could avoid being drawn into World War I, and accomplish its aims through psychological warfare run through the intelligence services.

This is not to say that Lord Robert Cecil and the realists rejected the use of psychological warfare. It was William Cecil, who as Queen Elizabeth I's Secretary of State, had established the British Secret Intelligence Service (in opposition to humanist intelligence networks run by the Dudley family and John Dee). One of the SIS's first operations was to force the succession to the throne of James I, using the Essex coup as its springboard.

Now, the Cecils counted on the Russian Revolution, which they were engaged in plotting, in their plans. But they were correctly convinced that Britain could not achieve its aims without being able to back up its claims with a credible military intervention, for two related reasons. In a war between Germany and Russia, Germany was the assured winner; France brought in against Germany would balance the odds, but without Britain supporting France, both France and Germany would withdraw quickly from a no-win situation. Furthermore, without Britain in the fight, the United States could not be brought into an essentially European

conflict. As it happened, H. G. Wells admitted in his autobiography, Lord Grey started the First World War by allowing the German government to believe that the British would not enter the war even if the Germans did. But as Lord Louis Mountbatten's biographer confirms, Mountbatten's father, in his capacity as second Lord of the Admiralty, had put the British fleet in battle readiness the week before war broke out. "My father," said Mountbatten, "was able to tell the king, 'We have the drawn sword in our hand.'"³ Robert Cecil expected the aura of power, represented by the British Navy, to carry the day.

Mackinder and Milner, on the other hand, with their recent direct experience of the Boer War, demanded competent military-industrial backup for war, which meant an economic policy of government support to key industries and raw materials sectors at home and in the colonies. Thus, Russell and the Cecils lined up for a "free-trade" policy against the relatively dirigist outlook of the realists who supported "protectionism." As the war approached, Wells shifted his support to the Milner side, while, however, remaining as a central figure in SIS intelligence operations both behind-the-scenes and as a "socialist" propagandist.

The club named the "Coefficients"—perhaps as a joke on the efficient Webbs, considering the obvious diversity of opinion represented—met at monthly dinners from 1902 through 1908. Most of the people who variously attended the dinners (at which only between ten and fourteen people would be present at one time) later formed the British Round Table, more informally known as the Cliveden Set.

These were the circles who argued out the policies for World War I and World War II and today are planning out World War III. Never do they disagree on fundamental goals; nevertheless, the split between the realist and kook-nominalist factions has remained of sufficient intensity to occasion the assassination of Lord Louis Mountbatten, cou-

sin to the Queen, when he attacked the faction pushing for direct military confrontation with the Soviet Union last year. "Limited wars cannot be contained," he warned months before his death. "It is an illusion to suppose that tactical nuclear warfare will not lead to total nuclear war."⁴

The Cecils

To give Mackinder more of his due in the debate, he was not only arguing the necessity of British intervention in the First World War. He was also speaking directly to military utopians such as Lord Robert Cecil, men who refused to accept the lessons of the Boer War and believed that they would be bailed out by the navy, or in a later period, by tanks, and airplanes, or today by tactical nuclear weapons, without an adequate land force or industrial home base to sustain it.

Incredibly, Lord Cecil, in charge of the military blockade of Germany during World War I, believed the war would be over in a few months.⁵ At the beginning of the four-year-long campaign of attrition that was the First World War, Cecil dined in France with the Commander-in-Chief of the British Expeditionary Force, who noted their conversation:

"He went on to emphasize that the Germans had been completely beaten in the West and that they knew it. He was also very sanguine about Poland and evidently thought that the Germans would very soon begin to ask for terms of peace which both he and his staff were extremely anxious should be extremely moderate."⁶

During the war, the first tanks were secretly tested at Cecil's estate,⁷ over the opposition of the war director Lord Kitchener, whose experience had been gained in India and the Sudan. Haldane had become head of the War Office and had been partially successful in reforming and modernizing the army over the protests of colonial officers like Kitchener, but was fired from the cabinet at the beginning of the war,

ostensibly out of suspicions that he was not totally lined up with the war faction. Haldane's reorganization of the army in 1905 had stepped on the toes of the military.⁸ The combination of an officer corps whose mettle was tested in mock heroic battles against the African Zulus and the Egyptian dervishes—let's not mention the Boer War, darling, that was just an unpleasant episode—and overburdened with dead-weight aristocratic younger sons foreordained that once fully embroiled in the war, the British desperately needed the Americans to intervene on their behalf.

The state of the officer corps is illustrated by the career of Robert Cecil's younger brother, Edward. He failed the entrance to the Royal Military College, and every other examination that faced him thereafter, but a military career was by no means closed to him. There was another way to become part of the officer corps. A candidate could be appointed to the militia or local volunteer force, the only qualification being the appropriate social connections. After four years of service the candidate could then transfer to the regular army and stand on the same footing as a Sandhurst graduate.⁹

Fighting under Kitchener's command in Egypt, Edward Cecil wrote his brother this description of his first battle in 1896:

"We fought the Dervishes the other day. . . . I was not in half such a funk as I expected. I was much more afraid of being afraid. It was very exciting and not a bit brutalizing, as one does not at all realize the enemy are men. We, however, were very little exposed or rather fired at, so perhaps I better not talk."

Kitchener's fighting force is exposed in a still more revealing letter, written by Edward to his wife Violet Maxse. It goes:

"The Dervishes did fight wonderfully, walking about perfectly quietly under the fire of two brigades in line at 300 yards distance. It takes many volleys to kill or hurt one man,

especially as the smoke hung. The Egyptian and black troops fought equally well and they advanced so regularly, that it looked like a Hyde Park field day. Even when charged, they kept up their volleys well and certainly they are even better than hoped. Of course, we outnumbered the enemy heavily, but still we attacked a strongly held position over a plain and without cover and it was a very creditable performance. There was no fuss, no hurry, no hanging back, and I was astonished at their orderliness and handling. No white was hurt except Legge, who got cut in the hand but is doing very well. . . .

"Then we rode home, had a bottle of champagne at dinner, and tumbled into bed and slept."¹⁰

The Cecil family, dating back to the infamous William Cecil, Lord Burleigh, and his nephew, the dishonest pederast Francis Bacon, Lord Verulam, was at the evil center of power in Great Britain. Robert Cecil's father, Lord Salisbury, was prime minister in three Tory governments, stretching from 1885 to 1902, to be succeeded by cousin Arthur Balfour.¹¹ Lord Robert's brother Hugh was also a member of Parliament, as was brother James, before succeeding to the title and joining the House of Lords. The Salisbury government was in power during the Boer War, with Lord Salisbury acting as his own foreign minister.

The flavor of the family is captured by a few incidents worth relating, not only because of the family's central role in the politics of England, but because the Cecils epitomize the oligarchical outlook.

Lord Robert's younger brother Hugh was not in the Coefficients Club, but he was a dedicated kook. An even more extreme utopian than Robert, he was involved in the creation of the air force, that branch of the service most susceptible to utopian *wanderwaffen* schemes.

Hugh had opposed military conscription before the First World War, and to justify his position wrote a memorandum

in which he declared that preparation for war was largely a waste of time, as the unknown factor of generalship practically decided the issue; that in any case, defeat was less serious than it seemed, for it never really destroyed a nation; that Great Britain had always flourished in spite of inadequate military preparations; and that national service would have a prejudicial effect on the character of the British people.

When reminded of this position eighteen months into the war, as the casualties were mounting, he countered coolly: "There is nothing fine in killing, but there is something fine in being killed, and conscription takes that away."

When his opponent shouted, "Epicure! Do you want boys of eighteen slaughtered to satisfy your aesthetic greed?" Hugh shrugged.¹²

An incident from his childhood is just as revealing of what it means to be a Cecil. Liberal Minister Gladstone was a guest at Hatfield, the family castle, in 1870. At the time he was supporting Home Rule for Ireland, and according to the Cecils, did not have sufficient regard for the position of the Ulster Protestants. (The criticism was also leveled at the late Lord Louis Mountbatten before his murder.) Hugh, then a small boy, met Gladstone in the hall, and rebuked him, saying, "You are a bad man."

Gladstone replied, "If I were a bad man your father would not have asked me here."

Hugh stood his ground: "My father is coming to kill you in a quarter of an hour."¹³ His father never carried out that threat, but he was British prime minister when the irritating Mr. McKinley was removed by an anarchist acting on orders from Emma Goldman, whose connections can be traced to Lord Rothschild.

Robert Cecil found the company of men like Wells and Mackinder intolerable on the basis of class prejudice. Although forced to hide it, in order to turn the Coefficients and

the later Round Table group into effective instruments, he could yet confide to his wife in an 1893 letter:

"I'm down here with a thoroughly middle class man—not a bad fellow and decidedly intelligent. . . . I don't think I shall stay with the middle classes anymore. I don't deny their intelligence, nor even in the case of my Norwich host, culture, but they are squalid somehow, and I'm never at my ease with them. And then they have such uncomfortable furniture."¹⁴

He was a bitter anticapitalist, later gravitating to the Labour Party and the peace movement, where at a higher level, he coordinated the same networks orbiting around Bertrand Russell. He wrote in another letter about a peer at whose house he was a guest: "An ass, but a gentleman, a Tory of the old school, full of a sense of duty. They're all right, unlike these miserable Middle Class employers. . . ."¹⁵

The family even looked down on Arthur Balfour, whose mother was Lord Salisbury's sister, because his paternal grandfather had been in trade, making his fortune by supplying provisions to the Royal Navy during the Napoleonic Wars. "Odd how the middle class blood will out," Lady Robert observed to her husband in 1907, when she was offended at Balfour's driving his motor car at the then-high speed of forty miles an hour. (Robert Cecil was president of the Pedestrians' Association.)¹⁶

Leo Amery was an important member of the later Round Table group, as well as a Coefficient. Wells classed Amery with Winston Churchill. While a Cecil would not have bridged the class gap in that way, their own view of Churchill was similar. Wells begins a discussion of Amery and Churchill in his *Autobiography* by referencing his own childhood:

"In those days I had ideas about Aryans extraordinarily like Mr. Hitler's. The more I hear of him the more I am convinced that his mind is almost the twin of my thirteen-year-old mind in 1879; but heard through a megaphone—and—implemented. I do not know from what books I caught

my first glimpse of the Great Aryan People going to and fro in the middle plains of Europe, spreading east, west, north, and south . . . whose ultimate triumphs everywhere squared accounts with the Jews. . . . I have met men in responsible positions, L. S. Amery, for example, Winston Churchill, George Trevelyan, C. F. G. Masterman, whose imaginations were manifestly built upon a similar framework and who remained puerile in their political outlook because of its persistence."¹⁷

Granted that Robert Cecil and his wife who attacked Churchill, the relative realist, were actively involved in bringing Hitler to power along with the rest of the Cliveden Set, they nevertheless were correct in their assessment of Churchill. "Nothing would suit W. C. better than to be the Mussolini of England," Lady Cecil wrote bluntly.

In 1924 Lord Robert was in the cabinet with major responsibility for setting up the League of Nations, but resigned in 1926 while retaining his association with the League (and after World War II becoming head of the United Nations Association.) Presumably his resignation was occasioned by his fear that Britain, by breaking its treaty agreements with the United States at the Naval Disarmament Conference, would force a breach between the two nations and endanger the strategy for World War II. On the need for another world war, Cecil and Churchill were in fundamental agreement. But history repeats itself to those who will never learn. Thus Cecil wrote to Churchill in 1926:

"You believe that future war is practically certain, that the best way of avoiding it is the old prescription of preparedness, and that in any case the first duty of the Government is to collect such armaments as may be necessary to prevent defeat.

"I regard a future war on a big scale as certainly fatal to the British Empire whether we win it or lose it, and probably also to European civilisation. I think therefore that the first

duty of the Government is to throw their whole strength into the effort to substitute some other method of settling international disputes. . . .

"Perhaps our differences may be put in this way—you hold the old maxim '*si vis pacem para bellum!*' I would rather say: '*si vis pacem para pacem.*'" ¹⁸

Already in 1926, Churchill was preparing for World War II, in which history repeated itself with the same old factional differences asserting themselves. The Hitler project was a collaboration effort that involved the entire spectrum of the oligarchy and its agents. Churchill, Russell, Wells, the Cecils created Hitler. How he was to be contained and directed against the Soviet Union was another matter. Early in the game, Churchill warned that Britain would be compelled to fight World War II; Russell again espoused British neutrality.

Despite the differences of tone, Churchill, himself of aristocratic lineage, always maintained the closest ties with the Cecil family, politically as well as personally.

Churchill had his first meeting with Hugh Cecil in 1898. As he later described it, the self-assurance he had acquired in Cuba, on the North-West Frontier of India, and at Omdurman was no protection against the dialectic of Hugh Cecil and his friends. He wrote:

"They were all interested to see me, having heard of my activities, and also on account of my father's posthumous prestige. Naturally I was on my mettle, and not without envy in the presence of these young men only two or three years older than myself, all born with silver spoons in their mouths, all highly distinguished at Oxford or Cambridge, and all ensconced in safe Tory constituencies, I felt indeed I was the earthen pot among the brass. . . .

"The conversation drifted to the issue of whether peoples have a right to *self-government* or only to *good government*,

what are the inherent rights of human beings and on what are they founded? From this we pushed on to slavery as an institution. I was much surprised to find that my companions had not the slightest hesitation in championing the unpopular side on all these issues; but what surprised me still more, and even vexed me, was the difficulty I had in making plain my righteous and indeed obvious point of view against their fallacious but most ingenious arguments. They knew so much more than I did, that my bold generalities about liberty, equality, and fraternity got seriously knocked about. I entrenched myself around the slogan 'No slavery under the Union Jack.' Slavery, they suggested, might be right or wrong; the Union Jack was no doubt a respectable piece of bunting: but what was the moral connection between the two? I had the same difficulty in discovering a foundation for the assertions I so confidently made, as I have found in arguing with the people who counted that the sun is only a figment of our imagination. [The reference here is to Russell's nominalist school.—C. W.] Indeed, although I seemed to start with all the advantages, I soon felt like going out into St. James's Street or Piccadilly and setting up without more ado a barricade and rousing a mob to defend freedom, justice and democracy." ¹⁹

Nevertheless, Churchill at once enrolled in the small band of Cecil followers, nicknamed the Hughligans. Here he was trained to accept the complete amorality demanded of Britain's most elite ruling circles. They, like the Coefficients, met over dinner. Robert Cecil's description of one such dinner is interesting not only for its evaluation of Churchill but for the attitude toward Churchill held by the family well into the 1950s. Churchill, despite his pedigree, position, or periods when he got out of line, was their man. Lord Cecil writes to his wife:

"We all talked at times so loudly as to remind me of Puys

in the old days. And we all argued, Winston more or less *contra mundum*. With much of what he said I agreed. But he has not properly speaking any opinions. . . . Winston is a journalist and he adopts a view because it would look well in print. Unless he can correct this it will ultimately be fatal to him in politics. On the other hand, he is very young and may change greatly. He has none of Linkey's [Hugh Cecil] subtlety of mind or dexterity of expression. But he has considerable force and I think courage. He is both original and receptive. His worst defect mentally is that he is a little shallow—satisfied with a phrase.”²⁰

Later, despite the opposition of Churchill, the Cecils decided that Edward the VIII, the late Duke of Windsor, had to be removed from the throne when it became clear that his too openly expressed fascist sympathies would prove an embarrassment in the increasingly likely situation of a war between Germany and Britain. The Marquess of Salisbury, James Cecil, headed the Watch Committee, composed mostly of Cecils, that accomplished the shift and placed Churchill in the prime ministry—despite his shortcomings.

The Anglo-Jesuit Link

The Cecil family has been connected to networks established by the Society of Jesus since at least the reign of Elizabeth I. While their power base is the British Empire, they, like the openly Catholic Howard and Percy families, can also rely on connections to the Hapsburg and Italian oligarchies to place themselves above the British monarchy. (Gwendolyn Cecil almost married into the Howard family at the turn of the century.)

Although the family was established under Jesuit patronage, the Cecils maintain loyalty to Protestantism. Yet, since the Jesuit order is itself an oligarchist intelligence implant into the Catholic Church, and not a religious order, this is no

test of their continued Jesuit connections, which remain an open question.

Hugh Cecil expressed the family's cynicism, despite its strict outward adherence to the Church of England, in the following repartee with cousin Algernon, a convert to Roman Catholicism and thereby a direct link to the British Jesuit circles to which Phillip Kerr, Lord Lothian, of the Round Table belonged.

“Algernon, why have you grown that absurd beard?”

“Our Lord grew a beard.”

“Our Lord was not a gentleman.”²¹

Algernon described the Cecil family philosophy to Beatrice Webb, who recorded it in her diary:

“Young Cecil was interesting, because he was able to describe or imply the Cecil philosophy of life. For him society was cloven in two—the Church and the world. The Church was governed by spiritual illumination; the world outside of this radius was exclusively dominated by the motive of pecuniary self-interest. To attempt to run the secular world on any other motive was not only contrary to the commandment ‘Give unto Caesar the things which are Caesar’s’ but was almost blasphemy. All real progress was *confined to progress of the individual soul under the influence of the Church*. Any increase of honesty or kindness, of honor, public spirit or truth-seeking brought about otherwise, was merely a higher stage of self-interest (equally damnable as the lower stages)—merely the discovery by each individual that those qualities paid better. Accompanying, and to some extent coinciding with this cleavage, was that between the hereditary and landed aristocracy represented by the Cecils, and ‘the others.’ The Cecils governed by spiritual illumination (inherited through a long line of noble ancestors) and were to direct the policy of the state, making use of the lower motives of vulgar folk to keep the state going on its material side. The off part of the whole scheme was the almost

fanatical objection to any attempt to alter the motives of human nature, otherwise than by the action of the Church on the individual soul—and a complete complacency with the one secular motive of enlightened self-interest as the basis of everyday life. It was almost as wicked to tamper with this motive by introducing other considerations into the industrial or political organisation of the state, as it was to introduce the pecuniary motive into the Church—as for instance in the sale of indulgences or simony.”²²

The Efficients

Beatrice Webb, the daughter of a successful railroad speculator associated with the Rothschilds, understood the aristocracy in a way that was impossible for poor Wells, the son of a servant in the employ of another servant fortunate enough to marry into the lesser nobility but snubbed accordingly. Where Wells could delude himself that he was socially accepted by his dinner partners at the Coefficients, Beatrice had no such delusions and was mortally offended when she came face to face with her oligarchical controllers. Her diary is full of self-consoling comments such as: “Dined with Hugh Cecil. It is good to be in our middle-class home again.” Yet, like Algernon Cecil, she describes her and her husband’s associates as “the stage army of the good,” in keeping with George Bernard Shaw’s parable about the Fabian Society, *Major Barbara*, in which they are the Salvation Army.²³

Sidney Webb is given credit as the organizer of the Coefficients. It is obvious that despite his pretensions, the group that he assembled—a cross-section of the British elite and its close associates—was only brought together under Robert Cecil’s direction.

Russell, Haldane, and Grey were hereditary peers. Milner was made a Lord. Haldane, Grey, and Cecil were to be in the Liberal government when it came to power in two years

time.²⁴ Leo Maxse’s sister, Violet, was the wife of Robert Cecil’s brother Edward and, after his death, of Lord Milner. Halford J. Mackinder had just become director of the London School of Economics and his reputation as a geopolitician had spread to Germany where Major-General Karl Haushofer, the ghost writer of Hitler’s *Mein Kampf*, acknowledged Mackinder as the source of his ideas. Josiah Wedgwood, owner of the famous pottery works, another member of the Coefficients, had a lineage as a political agent reaching back to the beginning of the nineteenth century when his family sponsored the radical libertarian Jeremy Bentham.

The Webbs, like Wells, were useful to the Cecils. What they lacked in flair was compensated for in industry, as they laid the groundwork for the collectivist side of fascism. Wells described the Webbs in *The New Machiavelli*, thinly disguised as Altora and Oscar Bailey. He wrote:

“Oscar had none of the fine appearance of his wife; he was a short, sturdy figure with a rounded protruding abdomen and a curious, broad, flattened, clean-shaven face that seemed nearly all forehead. He was of Anglo-Hungarian extraction, and I have always fancied something Mongolian in his type. He peered up with reddish swollen-looking eyes over gilt-edge glasses that were divided horizontally into portions of different refractive power, and he talked in an ingratiating undertone, with busy thin lips, an eager lisp and nervous movements of the hand. . . . He had a quite astounding memory for facts and a mastery of detailed analysis, and the time afforded scope for these gifts. The later eighties were full of politico-social discussion. . . . He won the immense respect of everyone specially interested in social and political questions; he soon achieved the limited distinction that is awarded such capacity, and at that I think he would have remained for the rest of his life if he had not encountered Altora.

“But Altora Macvite was an altogether exceptional

woman, an extraordinary mixture of qualities, the one woman in the world who could make something more out of Bailey than that. . . . She was entirely unfitted for her sex's sphere. . . . Yet, you mustn't imagine she was an inelegant or unbeautiful woman, and she is inconceivable to me in high collars or any sort of masculine garment. But her soul was bone, and at the base of her was a vanity gaunt and greedy! . . . The lurking woman in her nature was fascinated by the ease and precision with which the little man rolled over all sorts of imaginative bigness in his still growing mind, the forehead perhaps carried him off physically, and she took occasion to meet and subjugate him, and, so soon as he had sufficiently recovered from his abject humility and a certain panic at her attentions, marry him.

"This had opened a new phase in the lives of Bailey and herself. The two supplemented each other to an extraordinary extent."²⁵

In the same book, Wells put in the mouth of a character partly based upon Russell: "Your Altiora's just the political equivalent of the ladies who sell traced cloth for embroidery; she's a dealer in Refined Social Reform for the Parlour. . . . it's foolery, it's prigs at play."²⁶

Russell himself gave much the same account in his *Autobiography*, writing: "Webb was originally a second division clerk in the civil service, but by immense industry succeeded in rising to the first division. He was somewhat earnest and did not like jokes on sacred subjects such as political theory. On one occasion I remarked to him that democracy has at least one merit, namely, that a Member of Parliament cannot be stupider than his constituents, for the more stupid he is, the more stupid they were to elect him.

"Worship of the state. This last was of the essence of Fabianism. It led both the Webbs and also Shaw into what I thought an undue tolerance of Mussolini and Hitler. . . .

"Both of them were fundamentally undemocratic, and regarded it as the function of a statesman to bamboozle or terrorize the populace."²⁷

Russell, of course, is more delicate about his own fascist predilections. "All think it folly and very unpopular," wrote Russell from Cambridge right before the First World War, "Tories as well as Liberals; and they hardly realise that we are being drawn in." Russell continued, according to his biographer Ronald Clarke, by making a case for British neutrality, ending with a plea for German *lebensraum*: "When they try to protect their homes and their wives and daughters against vast hordes of Russian savages, we do our best to prevent their efforts from being successful, and to threaten them with starvation if war breaks out."²⁸

The Nazi language of the letter is revealing, but Russell lies when he pretends sympathy for Germany. In his *Autobiography*, Russell wrote of his feelings at the beginning of the war: "I was myself tortured by patriotism. The successes of the Germans before the battle of the Marne were horrible to me. I desired the defeat of Germany as ardently as any retired colonel. Love of England is very nearly the strongest emotion I possess, and in appearing to set it aside at such a moment, I was making a very difficult renunciation."²⁹

In collaboration with Lord James Salisbury, chairman of the Conscientious Objectors' Board, Russell was at the time, beginning to create the pacifist movement, which was and continues to be a handy instrument of British subversion. Pacifism allowed Britain to penetrate Germany during the war and the Soviet Union thereafter. In the period of the Neville Chamberlain appeasement policy, it was psychologically useful as a way of turning Germany east rather than west—"Look, England will never fight again" was the message. But while Russell was suffering public opprobrium for his stand during World War I, he was still a welcome guest at

aristocratic country houses at parties attended by Asquith, the British prime minister.³⁰

The Race Imperialists

What of the other members of the Coefficients Club?

Lord Milner, appointed to the peerage during his lifetime, became a civil servant upon leaving Oxford University. Before being assigned to South Africa, he served as finance minister in Egypt (an important post subsequently held by Edward Cecil). He was recruited to the ideas of empire, as was imperialist Cecil Rhodes, by the Oxford Lecturer John Ruskin, medievalist and guild socialist. After leaving his post as high commissioner of South Africa in 1905, Milner became the administrator of the Rhodes Trust. He died in the 1920s, after again joining the government during the war.

Milner's *Credo*, written at the end of his life, expresses the belief structure of an imperialist who attached himself to an aristocracy into which he was not born. To him the flag was no mere bunting.

Milner writes that he is a "nationalist, not a cosmopolitan. . . . I am a British (indeed primarily an English) nationalist. If I am also an Imperialist, it is because the destiny of the English race . . . has been to strike fresh roots in distant parts. . . . My patriotism knows no geographical but only racial limits. I am an Imperialist and not a Little Englander, because I am a British Race Patriot. . . . It is not the soil of England, dear as it is to me, which is essential to arouse my patriotism, but the speech, the tradition, the principles, the aspirations of the British race. . . .

"The wider patriotism is no mere exalted sentiment. It is a practical necessity. . . . England, nay more, Great Britain, nay more, the United Kingdom is no longer a power in the world which it once was. . . . But the British Dominions as a whole are not only self-supporting. They are more nearly self-

sufficient than any other political entity . . . if they can be kept an entity. . . .

"This brings us to our first great principle. . . . The British state must follow the race, must comprehend it wherever it settles in appreciable numbers as an independent community. If the swarms constantly being thrown off the parent hive are lost to the State, the State is irreparably weakened. We cannot afford to part with so much of our best blood. We have already parted with much of it, to form the millions of another separate but fortunately friendly state. We cannot afford a repetition of the process."³¹

Milner's mentor, Cecil Rhodes, was also a protégé of Lord Salisbury. The works of Ruskin and social Darwinist Charles Dilke, who was elected a Liberal member of the Parliament in the 1880s, were freely circulated at the turn of the century. These manifestoes created the mental climate in which Wells, Russell, Rhodes, and Milner were nurtured. A generation later, it was Wells and Russell to whom young people would turn.

In his book *Greater Britain*, Dilke had written:

"In America we have seen the struggle of the dear races against the cheap—the endeavors of the English to hold their own against the Irish and Chinese. In New Zealand, we found the stronger and more energetic race pushing from the earth the shrewd and laborious descendants of the Asian Malays; in Australia, the English triumphant, and the cheaper races excluded from the soil not by distance merely, but by arbitrary legislation; in India, we saw the solution of the problem by the officering of the cheaper by the dearer race. Everywhere, we have found that the difficulties which impede the progress to universal dominion of the English people lie in the conflict with the cheaper races. The result of our survey is such as to give us reason for the belief that race distinctions will long continue, that miscegenation will go but a little way towards blending races, that the dearer are on the whole

likely to destroy the cheaper peoples and that Saxondom will rise triumphant from the doubtful struggle.”³²

Ruskin expressed the same ideas in a speech that Cecil Rhodes carried with him as a treasured possession, given in his inaugural lecture as Slade Professor of Art at Oxford in 1870:

“A destiny is now possible to us, the highest ever set before a nation to be accepted or refused. Will you youths of England make your country again a royal throne of kings, a sceptred isle, for all the world a source of light, a center of peace? This is what England must do or perish. She must found colonies as fast and as far as she is able, formed of the most energetic and worthiest men; seizing any piece of fruitful waste ground she can set her foot on, and then teaching her colonists that their chief virtue is to be fidelity to their country and that their first aim is to be to advance the power of England by land and sea.”³³

As a colonist to South Africa, Rhodes answered Ruskin’s call, creating the countries of South Africa and Rhodesia with the support of Salisbury. As a major partner in the DeBeers diamond mining company and Consolidated Goldfields, which he founded with Rothschild financial backing, he was brought into the darker side of the Empire as well, the openly acknowledged “secret” British opium trade from India and China. (Diamonds serve as a medium of exchange at the top levels of the opium trade, and in normal periods of currency exchange, variations in gold and diamond prices are closely tied to fluctuations in the opium markets.)³⁴

Rhodes was dead by the time of the St. Ermin’s dinner, yet his was the spirit that fired the Empire men, transmitted through Milner. Rhodes had formulated the idea for an elite secret society, to be modeled on the Jesuits, which would organize a fifth column in the United States, Germany, and Russia, and open pro-Empire societies in the colonies. The Coefficients, the Round Table, and its offshoots, the Royal

Institute of International Affairs, whose first president was Cliveden’s Waldorf Astor, and New York City’s Council on Foreign Relations, are all products of his original inspiration.

Afflicted with a heart condition, Rhodes wrote numbers of wills assigning his fortune to trustees who would carry out his purpose. Lord Milner was the first trustee, Lord Lothian his successor. The Rhodes scholarship, which selects American graduate students for postgraduate training at Oxford, is subsidized by the Trust. In its time it has recruited a number of leading American renegades to the service of the Empire.³⁵

Rhodes’s first will, written at the age of twenty-four, included the following passage directing that his fortune form the endowment of a “secret society” devoted to:

“The extension of British rule throughout the world. . . . the colonization by British subjects of all lands where the means of livelihood are attainable by energy, labour, and enterprise and especially the occupation by British settlers of the entire Continent of Africa, the Holy Land, the Valley of the Euphrates, the islands of Cyprus and Candia, the whole of South America, the islands of the Pacific not heretofore possessed by Great Britain, the whole of the Malay Archipelago, the seaboard of China and Japan, the ultimate recovery of the United States of America as an integral part of the British Empire. . . .”³⁶

Around the same time he wrote an “Open Letter” to his collaborator W. T. Stead, editor of the *Pall Mall Gazette*. The 1891 letter was not published until after his death:

“Please remember the key of my idea discussed with you is a Society copied from the Jesuits as to organization, the practical solution a differential rate (tariff). . . . That the work, with America in the forefront, is devising tariffs to boycott your manufactures and that this is the supreme question, for I believe that England with fair play should manufacture for the world and, being a Free Trader, I believe until the world comes to its senses you should declare war—

I mean a commercial war—with those who are trying to boycott your manufactures. . . . You might finish the war by union with America and universal peace, I mean after 100 years.”³⁷

War, it was agreed, was necessary. The question to be solved was what policy would assure victory.

To understand how British policy evolved coherently, it is necessary to understand that the argument as we have so far followed it has understated the situation in which the British found themselves.

In his book *Democratic Ideals and Reality* published in 1919, Halford Mackinder polemicized against the British aristocracy and its minions who take their distaste for industrialism and science to the point that they fail to even study maps. Perhaps he was remembering an incident involving Robert Cecil, cabinet minister of the blockade of the Austro-Hungarian empire. In the Foreign Office one day, Cecil called for a map of his target, then complained to the political intelligence specialist that the long-straggling territory of Galicia had been wrongly colored. “It should be Hungarian, not Austrian,” Cecil said.

“But sir, I’m from Galicia,” the specialist replied, “and it is indeed in Austria.”

Cecil paused, then murmured, “What a funny shape Austria must be.”³⁸

The incident occurred three years after Cecil had assumed responsibility for organizing the blockade of that country. At Versailles he was one of those responsible for cutting off such protuberances from the map of Austria.

When Mackinder complained that “every educated German is a geographer in a sense that is true of very few Englishmen . . . Berlin-Baghdad, Berlin-Peking . . . involve for most Anglo-Saxons a new mode of thought,” he was talking about more than mere map-reading. As he developed

the point: “The map habit of thought is no less pregnant in the sphere of economics than it is in that of strategy. True that *laissez-faire* had little use for it, but the ‘most favored nation’ clause which Germany imposed on defeated France in the Treaty of Frankfurt had quite a different meaning for the strategical German mind to that which was attached to it by honest Cobdenites. The German bureaucrat built upon it a whole structure of preferences for German trade. Of what use to Britain under her northern skies was the most favored nation clause when Germany granted a concession to Italy in the matter of import duties on olive oil? Would there not also be railway trucks to be returned to Italy which might as well return loaded with German exports?”³⁹

Later, in *Democratic Ideals and Reality*, Mackinder took the theme further. Referring to the free trade theory of Adam Smith, which premised British survival on economic warfare and the hegemony of the British cloth industry based upon southern U.S. slave cultivation of cotton, Mackinder wrote: “That may have been a tenable theme in the time of Adam Smith and for a generation or two afterwards. But under modern conditions the Going Concern, or in other words, accumulating financial and industrial strength, is capable of outweighing most natural facilities. . . . When the stress began after 1878, British agriculture waned, though British industry continued to grow. But presently lopsidedness developed even within British industry; the cotton and ship-building branches still grew, but the chemical and electrical branches did not increase proportionately.”⁴⁰

Mackinder slid over the essential issue. By the time of the McKinley presidency in 1897, the U.S., German, Japanese, and Russian industrial development were overtaking Britain. Some statistics help tell the story. In 1870, Britain smelted one-half of the world’s iron and produced one-half of the world’s textiles, but by 1897 Britain produced *less of each* than the United States, and only slightly more than Ger-

many. Not only was this the case, but pig iron production between 1870 and 1897 increased 966 percent in the United States and 609 percent in Germany, creating the industrial base for exports and overseas capital investment.

In this same period, U.S. exports in general expanded 300 percent, and German exports by 100 percent; Britain's increase in exports was a mere 30 percent. American commerce was also penetrating British colonies at a pace deemed extremely dangerous to imperial ties, leading to "Americanization" of the colonies. America and Germany, and even Russia and Japan, were destroying Britain's commercial and therefore financial domination of the world. This stagnation of British manufacture was compensated for only by the role of the pound sterling as a reserve currency, which allowed it to operate as a looting instrument. Yet in 1887, by Britain's own official statistics, its national debt amounted to fully 7.1 percent of the national revenue as compared to the United States, where the national debt was a mere 1.7 percent of national wealth.⁴¹

Underneath the rhetoric, the British oligarchy knew that it was engaged in a life-and-death struggle against France, Russia, Germany, and the United States if it was to maintain hegemony. That is the political doctrine behind Mackinder's code phrases. In *Democratic Ideals and Reality*, written at the end of the First World War, he declared:

"The Heartland, for the purposes of strategical thinking includes the Baltic Sea, the navigable Middle and Lower Danube, the Black Sea, Asia Minor, Armenia, Persia, Tibet, and Mongolia. Within it, therefore, were Brandenburg-Prussia, and Austria-Hungary, as well as Russia. . . . Towards the end of the century, however, the Germans of Prussia and Austria determined to subdue the Slavs and to exploit them for the occupation of the Heartland, through which run the land-ways into China, India, Arabia, and the African Heartland. . . . We have defeated the danger on this occasion, but the facts of geography remain."⁴²

It is only necessary to read "industrial development" into the content of the word "geography" and Mackinder's thinly veiled point is clear. Unless Germany and Russia were subdued, unless their industrial back were broken, Britain was in serious trouble. If Germany and Russia were to ally, Britain would be finished. This was the reality underlying the policy debate witnessed at the Coefficients' dinner table. This was the policy that governed the British Empire from the close of World War I through World War II.

The policy ultimately adopted can be broken down into four parts:

1. Immediately a policy of destabilizations was necessary to prevent alliances between Britain's perceived potential enemies. Since French and Russian ties were long-standing, it was critical to prevent a Franco-German rapprochement. For similar reasons, a Russian-Japanese alliance was to be avoided. Adversary relations of intensity had to be introduced at all cost.

2. In the medium term, the solution to a potential Russo-German accord lay in encouraging the dissolution of the Austro-Hungarian Empire. In that way, a buffer state of squabbling "balkanized" states would be established between Russia and Germany, thus preventing the joining of the "Eurasian heartland" in a Grand Design for industrial progress.

3. Also for the medium term, it was necessary to adopt a "Hamiltonian" policy of state support for British industrial war preparations. The Empire had to be solidified politically around a "Hamiltonian" model of federation with some form of economic protection or subsidy to guarantee the loyalty of the colonies, a policy that was not completely carried through until the evolution of the British Commonwealth after World War II.

4. For the long term, it was necessary to turn back the clock on scientific and industrial progress by ushering in a new dark age of wars, famine, and epidemic. World War I

was to be the beginning. The differences fought out over the dinner table in 1903 were of mere secondary tactical significance before the overriding policy objectives upon which both factions were agreed.

TWO

The Open Conspiracy

"The men of the New Republic will not be squeamish either in facing or inflicting death. . . . They will have an ideal that will make killing worthwhile; like Abraham, they will have the faith to kill, and they will have no superstitions about death. . . . They will hold, I anticipate, that a certain portion of the population exists only on sufferance out of pity and patience, and on the understanding that they do not propagate; and I do not foresee any reason to suppose that they will hesitate to kill when that sufferance is abused. . . . All such killings will be done with an opiate. . . . If deterrent punishments are used at all in the code of the future, the deterrent will neither be death, nor mutilation of the body . . . but good scientifically caused pain."

—H. G. Wells

H. G. Wells and Bertrand Russell were two of the most evil people alive in the twentieth century. The horrors they contemplated with equanimity far outshone the imaginings of their protégé Adolf Hitler. The propaganda they wrote introduced techniques of mass manipulation decades before Goebbels bragged about the Big Lie. Once their writings are set in context, the veil is stripped away. The emperor is not naked, but he is hideous in his evil.

Theirs was an open conspiracy, to replace what they saw as a failing British Empire with a fascist one-world order, to be ruled by an Anglo-Saxon elite.

Wells's projection for this "New Republic" began with his first early writings of science fiction stories, at the suggestion of the editor of the *Pall Mall Gazette*—owned by the Cliveden Astor family. These stories were so effective as anti-science propaganda that he was soon introduced into Round Table circles.¹

Perhaps his most famous story is the *War of the Worlds*, a story about an invasion of earth from Mars. Orson Welles reenacted it on radio and created a panic in the United States when listeners thought he was describing an actual Japanese invasion. While it is not known whether the broadcast was a deliberate study of mass panic, the original is an obvious example of psychological warfare.²

The invading Martians are thinly disguised Germans, who interestingly travel in vehicles much like tanks. (The story was written in 1898.) They land in the British countryside. Despite friendly overtures to them, the Martians are oblivious to man as anything but an obstacle to their control of the planet who must therefore be eliminated. The story builds around the inadequate efforts of man to destroy or at least stop them. The aliens have huge guns which envelop everything in their path with fire. Finally they do die—killed not by helpless man, but by their lack of immunity to

contagious disease. The lowly microbe saves the day for Earth.

More significant from the standpoint of the British aristocracy is the fact that the Martian superrace carries its superior scientific technology as modules within its spaceship, and the defensive armor which they wear can only be constructed after landing. At the point of landing, they are most vulnerable. Thus, their egglike spaceships are crushed, along with their scientific potential. Wells's clear message is that like the Martians' capability, human scientific potential must be crushed—while it is still in seed form.³

The Time Machine, written three years earlier, does double duty. It takes pot shots at the incompetent aristocracy which jeopardizes the Empire with its intellectual laziness; at the same time it maintains that a high-technology society can only become evil and barbarian. We are taken far into the future, where the human race has split into two species: descendants of the aristocracy who live above ground as beautiful people, but are unfortunately also the feedstock for the below-ground descendants of the rest of society, the manipulators of technology, who alas, ugly souls, cannot even appreciate the English countryside because their eyes can no longer tolerate daylight.⁴

The Island of Dr. Moreau, written in 1896, describes a doctor who turns animals into half-men only to have them revert again. They are so tortured by the experience that they kill the doctor in anger.

"Monsters manufactured!" said I, "Then you mean to tell me—"

"Yes. These creatures you have seen are animals carven and wrought into new shapes. To that—the study of the plasticity of living forms—my life has been devoted. I have studied for years, gaining in knowledge as I go. I see you look horrified, and yet I am telling you nothing new. It all lay in the surface of practical anatomy years ago, but no one had

the temerity to touch it. It's not simply the outward form of an animal I can change. The physiology, the chemical rhythm of the creature, may also be made to undergo an enduring modification, of which vaccination and other methods of inoculation with living or dead matter are examples that will, no doubt, be familiar to you.'"⁵

So Dr. Moreau explains his method to the narrator. The evil doctor of the story is modeled after a real doctor of that name, who lived in Paris in the first half of the nineteenth century and introduced hashish into the literary circles patronized by the Rothschilds. (Alexandre Dumas was a member of this set and describes his experience in the *Count of Monte Cristo*.) Moreau administered extremely high doses of hashish to himself, his friends, and unsuspecting mental patients who were in his care, and then observed their hallucinogenic experiences. He contended that a drugged state was identical to psychosis. He was particularly fascinated by the suggestibility of his subjects, and in his report of his work, *Hashish and Mental Illness*, he suggested that hashish-induced psychosis is useful in the training of assassins. While he documented the horror of hashish-induced psychosis, predictably enough he promoted it as a euphoric and, therefore, desirable experience.⁶

Wells was trained by Dr. Thomas Huxley, the man who created Charles Darwin, and Wells in turn was a formative influence in the lives of Huxley's grandsons, Julian and Aldous. It is through Aldous Huxley that the story of Dr. Moreau became a reality. Aldous Huxley was responsible for introducing Dr. Moreau's method to California as part of the CIA and British intelligence project MK-Ultra, which flooded the college campuses of the United States with LSD in the early 1960s. Victims were given the drug, often without their knowledge. Huxley, along with his collaborators Gregory Bateson and Timothy Leary, created Ken Kesey and the Merry Pranksters, and from there the rock-drug counterculture was launched—not as the natural emission of modern

youth, but as the first step in the creation of the "New Republic."⁷

It is with their plans for a "New Republic" in the backs of their minds that Russell and Wells sat in on the Coefficient Club meetings of 1903 that planned the destabilization of Russia, Germany, and Japan. They made no attempt to hide the motives behind their involvement. Under the guise of an ideological persuasion as socialists, everything they planned and much of what they accomplished are documented in their own writings. Today's environmentalist and Maoist movements in the West and associated "national liberation" and fundamentalist movements, like that in Iran, find their roots in the operations of Russell and Wells. Using as their model the Jacobin Terror of the French Revolution, itself strictly coordinated from London, Wells and Russell's aim was to destroy industrial capitalism in order to establish the hegemony of a modified world feudal oligarchism—a new dark age.

Yes, Britain was capitalist, but since the Stuart monarchy it was vectored toward industrial development only to the extent that genuine prodevelopment republicanism was a perceived threat. Key to understanding this are the different notions of credit in Adam Smith's *Wealth of Nations* and Treasury Secretary Alexander Hamilton's *Report on the Subject of Manufactures*. For Smith, issuing credit is a means to revenue collection, like rent from land; for Hamilton, credit is the instrument through which the citizenry as a whole promotes national industry and progress. Wells and Russell were merely the degenerate heirs of the nineteenth-century British imperialists who had already sought to stop the growing industrialization of France, Germany, Russia, and the United States.

"It is very difficult to prevent oneself from wishing for another Franco-German war to put a stop to this vexation,"⁸

Lord Salisbury wrote in 1887 to his Paris ambassador, complaining of French moves to threaten Britain's hold on Egypt.

Even as early as 1886 it had become obvious to the most far-sighted members of the British oligarchy that they could no longer rest secure in their hegemony. Republican currents in France, Germany, Russia, and Japan, as well as in the United States, were pushing through industrialization programs that were already overtaking Britain in vital areas. Even more important, the rate of development in these countries had already outstripped Britain.

To a Cecil, the conflicts between these countries and Britain appeared as shifts in the balance of power. But the impulse toward policy alignment behind the continuing tendency for alliance between France, Russia, Germany, and Japan, the four nations in concert, was not merely the hope to outflank the British Empire on behalf of their own colonial pretensions. These existed. But republican tendencies, while never completely hegemonic, propelled these nations to a community of principle for industrial growth and trade.

French Foreign Affairs Minister Gabriel Hanotaux, in the middle of his tenure in office, which extended from 1894 to 1898, wrote an article in *La Revue de Paris*, in which he defined his colonial aims for France: "A colony is not a farm given to the mother country for exploitation, which has no value unless it earns a rent by the end of the year. The expansion of a great power throughout the world has quite a different character."⁹

The colonial policy of the republican leadership of France, Russia, Germany, and Japan was one of bringing industry to the colonies. British policy had been modified since the American Revolution, but it had not changed in one fundamental. British economic policy was grounded on precisely the notion of rent Hanotaux attacked. To survive as an empire, Britain could no longer totally suppress industry as she had tried in the Thirteen Colonies, but British colonial

policy was anti-industry in bias, and condemned the "native" populations to misery, poverty, and disease.

The first aim of British policy was to unseat dangerous men such as Gabriel Hanotaux or Russia's Count Sergei Witte, and destroy the influence of republican currents in these countries. To do this, the British used military pressure from without and subversion from within. First France was targeted; then Japan and Russia; Germany remained the last enemy.

The result of this effort was World War I.

The Middle East Linchpin

The particular issue exacerbating French-British relations at the time Lord Salisbury wrote his Paris ambassador was a developing conflict over Egypt. France had been the dominant influence there since the time of Napoleon's expedition, and had been strengthened with Ferdinand de Lesseps's construction of the Suez Canal; however, in 1875, England moved in.

Just five years after the Franco-Prussian War and its aftermath, the anarchist uprising known as the Paris Commune, Prime Minister Disraeli had been successful in acquiring 40 percent of the shares in the canal. The waterway was particularly important for the British as a fast route for their opium trade. In 1876, "dual control" was established by Britain and France over Egyptian finances. In 1882, England used the occasion of a nationalist rebellion in Egypt to begin a seventy-year "temporary occupation" of the country, and the French were out.¹⁰

That an Egyptian "nationalist" movement should result in the takeover of the country by the British Colonial Office is one indication of how the British operate. In the nineteenth as well as the twentieth centuries, British intelligence incited, promoted, sponsored, and led anarchist movements,

terrorists, and religious fundamentalist cults as assets of British policy. Lawrence of Arabia, during the First World War, or the less well-known St. John Philby, father of British triple-agent Kim Philby,¹¹ are the prototype of the British secret agent "gone native" who led these movements on the scene. In general, colonial destabilizations, such as the one in Egypt, were run from the British India office, and its later spin-off, the Arab Bureau. However, the Rothschild family, with branches in Europe's capitals, as well as in London, maintained its own private political intelligence network, much like the Washington-based Institute of Policy Studies today, separate from but in tandem with the British Foreign Office.

The Rothschilds gave the British crucial aid in the British seizure of Egypt. The family's sponsorship of Zionism provided a pretext for the British to establish Palestine as a protectorate of the Empire. The French branch of the banking family, under the governance of Edmond de Rothschild, spent 6 million pounds in the 1850s to settle Jews in agricultural colonies in the area. Halford Mackinder explained the value of Edmond's service to the crown in *Democratic Ideals and Reality*. In 1919, he wrote about the British protectorate of Palestine:

"In a monkish map, contemporary with the Crusades, which still hangs in Hereford Cathedral, Jerusalem is marked as at the geometrical center, the navel, of the world, and on the floor of the Church of the Holy Sepulchre at Jerusalem they will show you to this day the precise spot which is the center. If our study of the geographical realities, as we now know them in their completeness, is leading us to right conclusions, the medieval ecclesiastics were not far wrong. If the World-Island be inevitably the principal seat of humanity on this globe, and if Arabia, as the passageland from Europe to the Indies and from the Northern to the Southern Heartland, be central to the World-Island, then

the hill citadel of Jerusalem has a strategical position with reference to world-realities not differing essentially from its ideal position in the perspective of the Middle Ages, or its strategical position between ancient Babylon and Egypt. As the war has shown, the Suez Canal carries the rich traffic between the Indies and Europe to within striking distance of an army based on Palestine, and already the trunk railway is being built through the coastal plain by Jaffa, which will connect the Southern with the Northern Heartland."¹²

In a later section of the book, this mentor of geopolitican Major-General Karl Haushofer, continued his argument:

"The Jewish national seat in Palestine will be one of the most important outcomes of the war. That is a subject on which we can now afford to speak the truth. The Jew, for many centuries shut up in the ghetto, and shut out of most honorable positions in society, developed in an unbalanced manner and became hateful to the average Christian by reason of his excellent, no less than his deficient qualities. German penetration has been conducted in the great commercial centers of the world in no small measure by Jewish agency, just as German domination in southeastern Europe was achieved through Magyar and Turk, with Jewish assistance. Jews are among the chief of the Bolsheviks of Russia. The homeless, brainful Jew lent himself to such internationalist work, and Christendom has no right to be surprised by the fact. But you will have no room for these activities in your League of independent, friendly nations. Therefore a national home, at the physical and historical center of the world, should make the Jew 'range' himself. Standards of judgement, brought to bear on Jews by Jews, should result, even among those large Jewish communities which will remain as Going Concerns outside Palestine. This, however, will imply the frank acceptance of the position of a nationality, which some Jews seek to forget. There are those who try to distinguish between the Jewish religion and the Hebrew

race, but surely the popular view of their broad identity is not far wrong."¹³

In the mid-nineteenth century Zionism was hateful to the majority of Jews, who saw themselves as members of a religion, not a nationality. Nonetheless, the Rothschilds, by supporting a variety of liberal, trade-union, socialist, and anarchist organizations, were able to successfully penetrate the Jewish community, particularly in Eastern Europe where ghetto conditions were forced upon Jews. Through their networks in the Jewish Bund, they were able to induce small bands of Jews to emigrate to Palestine.

More significantly, they were able to deploy a network of anarchist terrorists, not all Jewish. It was these networks to which the terrorist Emma Goldman was connected, and which she used in the attempted assassination of the U.S. industrialist Frick and the successful elimination of President McKinley.¹⁴ The same networks were also heavily involved in the Paris Commune. In the middle of March 1871, the Commune was established, the Tuileries were burned, and there was looting and bloodshed throughout the city, but the Rothschild mansion was one of the few buildings to emerge unscathed.

The Rothschilds undertook to finance the 5 billion franc indemnity levied on the French by the Germans after the Franco-Prussian War. That indemnity was collected by them two years before it was due, in 1875. This was timed with Disraeli's move to seize control of the canal stock and take Egypt from the French. The Duc Decages, the French minister of foreign affairs, who was in the pay of the Rothschilds, learned that the Khedive of Egypt was offering his shares of the Suez Canal Company for sale. He did not inform the French government, but alerted the Rothschilds, who in turn advanced the money to Disraeli to make the purchase.¹⁵

The Rothschilds were rewarded. In 1885 Nathaniel Roth-

schild was made a peer. The Rothschilds were so much accepted that even in 1881, Edward the VII, then Prince of Wales, attended a Rothschild wedding held in a synagogue. In 1878 Hannah Rothschild married Lord Rosebery, a close associate of the Cecils, who later became prime minister and was active in Fabian circles.

The Dreyfus Affair

Between the years 1894 and 1905, the British severely destabilized the governments of France, Japan, and Russia. In 1894, they began with the Dreyfus affair, a "scandal" that was put into motion the year Gabriel Hanotaux took office.

Because Dreyfus, a French military officer, was Jewish, a wave of anti-Semitism swept the country after his conviction for selling documents concerning French military maneuvers to the Germans. This made Zionism appear more attractive to credulous Jews. Of greater strategic importance, a growing French-German detente was aborted and French prodevelopment industrial forces were put on the defensive.

As is well-known, the case was a frame-up. In fact, one of the letters used as evidence against Dreyfus, presumed to have been written by him, was later identified as written by Major Hubert Henry, an agent of Count Ferdinand Walsin-Esterhazy, a Catholic Hungarian aristocrat whose family had been financed by the Rothschilds since at least the 1840s.

In 1893, a pretext was arranged to allow the spy Esterhazy to receive money openly from the Rothschilds. Esterhazy was an intimate of Edouard Drumont, editor of a vicious anti-Semitic rag called *La Libre Parole*, which had been financed by the Society of Jesus. Drumont insulted a Jewish officer and was challenged to a duel. His friend Esterhazy agreed to act as the officer's second. The Rothschilds then gave him employment as a friend of the Jews, despite his continuing association with Drumont.¹⁶

Esterhazy offered his services as a spy to the military attaché at the German embassy in Paris on July 20, 1894, and was accepted. He was able to gain military information through Major Henry, a friend who worked for French Military Intelligence. Meanwhile, several leaks were arranged, including a telegram sent to the Italian military attaché supposedly by the Germany military attaché, stating that the embassy was being fed military secrets by a French spy identified as "D." A circumstantial case was carefully built up to implicate Captain Dreyfus.

Ultimately, Esterhazy was court-martialed, although he was never convicted. He fled France and went to London where he was welcomed and given sympathetic treatment in the press.

The attitude of this Rothschild agent toward the French was revealed in a letter to his mistress: "If one night I should be told that I, serving as a Captain of the Uhlans, should die massacring the French, I should be entirely happy. I would not harm a puppy, but I would kill 100,000 Frenchmen with pleasure. This is the feast I dream of."¹⁷

Emile Zola's famous article "J'Accuse" became the battle cry for an attack by liberal circles against the French government for the frame-up and unjust imprisonment of the captain. Zola was only one of the many artists patronized by the Rothschilds; knowing that his article was libelous, he fled to London before its publication to avoid prosecution. In 1898, Major Hubert Henry, now in prison, confessed to the forgeries and committed suicide.

In September 1894, as the French military was being handed the forged "Dreyfus" letter, Bertrand Russell was sent as attaché to the British embassy in Paris for a three-month special assignment—his first upon graduating from Trinity College at Cambridge. While his reports on the Dreyfus affair have not been made public, his comment on the French to his fiancé is striking: "I should be delighted if

the whole French nation were sunk under the sea, and believe the world would be vastly the better for it."

The real target of the Dreyfus affair was Gabriel Hanotaux, whose policy was to forge a Franco-German alliance. He took office in May 1894 and served until the middle of June 1898, with the exception of the six-month period from November 1, 1895 to April 1 1896, when the British were successful in forcing a government crisis over the scandal. But although he weathered the storm, his position was weakened by the anti-German sentiment the Dreyfus affair aroused in the population.

Hanotaux was a member of the moderate wing of the French Republican Party, who consciously modeled himself on the great nation-builders Jean-Baptiste Colbert and Cardinal Richelieu, whose policy was dominated by an internal development program combined with creating alliances to destroy the oligarchical power of the Hapsburgs. Under Hanotaux's ministry, France consolidated its position in North and West Africa. He accomplished this by forging a working relationship with the Germans, who also had interests in the area, so that the two nations could together outflank Britain. Through this cooperation, Hanotaux was able to force the reversal of an Anglo-Congolese treaty which had given the Belgians a concession on the Nile, in what was nominally Egyptian-controlled territory.

Hanotaux also formed a bloc with Russia and Turkey to reverse an Anglo-Italian Treaty, signed in May 1894, that had given Italy control over Abyssinia, traditionally an area of French influence. Tunisia was another case in which the British had attempted to squeeze the French. In 1876, at the same time Disraeli was able to seize Suez Canal shares, with the connivance of the Rothschilds, Britain had forced a Tunisian "capitulation treaty" on the French. In July 1896, Hanotaux won recognition from Austria of France's special

rights in Tunisia. Britain was being boxed in. Italy and Russia came to terms, followed by Germany, Belgium, Holland, Denmark, Spain, and Sweden. One year later, in September of 1897, England was forced to concede.¹⁸

Despite the Dreyfus affair, initiatives for an alliance kept coming from Germany. In early 1896 the German foreign secretary visited the French ambassador in Berlin to propose French cooperation in "limiting the insatiable appetite of England. . . . [It] is necessary to show England that she can no longer take advantage of the Franco-German antagonism to seize whatever she wants."

However, the responding pressure from Britain was enormous. Just weeks after this meeting, Germany was publicly encouraging Britain to reconquer the Sudan. And in France, anti-German sentiment was constantly kept ablaze with the Dreyfus affair.¹⁹

Hanotaux was forced out of office for good in June 1898 through a combination of outside destabilization and a campaign to isolate his position in the cabinet run by Minister for Colonial Affairs Théophile Delcassé, who became his successor as minister of foreign affairs. By October, Britain's ambassador in Paris, Monson, wrote back to the Foreign Office that "the existing condition of unrest and suspicion (in France) is interesting to England on account of the influence it may exercise upon the foreign relations of France."²⁰

Hanotaux's successor in office, Théophile Delcassé, was a phony nationalist who would follow British orders if it furthered his own revanchist (revenge) ambitions against Germany. As the former colonial secretary he had consistently worked to isolate Hanotaux in the cabinet, and had set up the French forced backdown before Britain in Fashoda, Egypt. Delcassé used the ironical end to the Dreyfus affair to destroy the last remnants of his predecessor's policy.

Indeed, after first initiating the ill-fated expedition of

Captain Marchand to Fashoda in Egypt, Delcassé forced France into a humiliating withdrawal in front of advancing British troops. By 1899, Delcassé had accepted a treaty with the British establishing "spheres of influence" which totally excluded France from the Nile Valley. As part of the package, Delcassé reinterpreted Hanotaux's "Dual Alliance" with Russia into a policy of aggressive encirclement of Germany.²¹ The shift was completed with Delcassé's signing of the secret "Entente Cordiale" with Britain in 1904.

The Russo-Japan War

Breaking the Franco-German alliance and resecuring the Middle East was not the only British strategic necessity. Asia had to be brought under control. Japan, under the restoration of the Meiji monarchy, threatened to liberate the whole area from British hegemony. Despite its so-called Open Door policy, China as well as India was a British colony. Even as late as 1920, the Inspector General of the Chinese customs service (that is, the controller of opium traffic) was *by treaty* British. He controlled the appointment of 7,500 people, of whom 2,000 were non-Chinese.

The Meiji restoration presented the British with a new danger: An industrializing Japan, combined with a Russia governed by republican forces, would threaten the entire British hold on China and India.

Japan was governed by an uneasy coalition of two factions. One, the Mitsubishi, was strongly pro-American. It was this faction that brought the Emperor Meiji to power in 1868 around a program modeled on the American System, which had reached Japan through the writings of Abraham Lincoln's adviser Henry Carey and Friedrich List. The Meiji policy was to form an alliance with Russia to industrialize Asia and free it from the hideous conditions imposed by the

British, epitomized by the opium dens forced upon the Chinese and others since the Opium Wars.

The Japanese Prime Minister Okuma, one of the major leaders of his country and faction, declared before the Kobe Chamber of Commerce: "There are 300 million natives in India looking to us to rescue them from the thralldom of Great Britain."²²

As part of its strategy, the Mitsubishi, who were connected to Japanese shipping interests, sought to develop a Japanese-Indian merchant fleet and navy in order to break the British stranglehold on Far Eastern commerce. However, they were opposed by the Mitsui, a faction organized around rice-exporting interests. These forces tended to bloc with feudal, landowners elements in the country, and sought to advance Japanese power by maneuvers against Russia; they were not adverse to carving up sections of China for themselves in concert with the British. The Emperor and his councillors, with whom the final policy decisions rested, balanced between the two factions.

The geopolitical strategy Bertrand Russell outlined toward Japan in his 1923 book, *The Problem of China*, does not differ from the Salisbury strategy of 1887—if exception is made for the British hope (proven unfounded) that the 1918 revolution in Russia would destroy the country. Russell wrote the book upon his return from a trip to China, where he taught classes on his nominalist philosophy attended by Mao Tse-Tung and Chou en-Lai, and formulated the plans for a new dark age that would be unleashed by a Maoist movement. Russell wrote:

"From some points of view, Asia, including Russia, may be regarded as a unity; but from this unity Japan must be excluded. Russia, China and India contain vast plains given over to peasant agriculture; they are easily swayed by military empires such as that of Genghis Khan; with modern railways, they could be dominated from a center more se-

curely than in former times. They could be self-subsistent economically, and invulnerable to outside attack, independent of commerce, and so strong as to be indifferent to progress."²³

Russell then discussed how Britain attempted to balance pieces in the area in the period before World War I. Typically, he lied by omission, leaving out two pieces of the geopolitical picture. He does not mention British efforts to destabilize the pro-American industrial-capitalist-oriented government of Count Witte in Russia, which was seeking accord with the Mitsubishi faction in Japan at the time. Nor does he disclose the cynical position the British took in the Sino-Japanese War, in which the British encouraged both sides to fight, with the mistaken expectation that China would defeat Japan. Nonetheless, Russell's account gives a partial sense of how Britain played its game:

"The Sino-Japanese War of 1894-1895 concerned Korea, with whose internal affairs China and Japan had mutually agreed not to interfere without first consulting each other. Neither side was in the right; it was a war caused by a conflict of rival imperialisms. The Chinese were easily and decisively defeated, and from that day to this have not ventured to oppose any foreign power by force of arms, except unofficially in the Boxer Rebellion. The Japanese were, however, prevented from reaping the fruits of their victory by the intervention of Russia, Germany, and France, England holding aloof. The Russians coveted Korea for themselves, the French came in as their allies, and the Germans presumably joined them because of William II's dread of the Yellow Peril."²⁴

To the Russells of this world, politics is a huge chess game. The Japanese were successfully isolated, but a potentially dangerous concord still remained between France, Germany, and Russia.

Russell himself was on the scene in Germany in the 1890s,

where he helped shape the malleable leadership of the German Social Democracy into a weapon against the Franco-German-Russian alliance. He met with Social Democratic party chief August Bebel, writing a profile of the party for future use.

Bebel, it has since been learned, maintained top-level contact with the British government, even throughout World War I. While the Social Democracy was ostensibly pacifist, Russell's influence was manifest. In 1891, Bebel made an inflammatory speech to the party's Erfurt Congress that dovetailed precisely with British objectives. "If Russia, the champion of cruelty and barbarity, the enemy of all human culture were to attack Germany," proclaimed Bebel, "we are as much and more interested than those who stand at the head of Germany, and we would resist Russia, for a Russian victory means the defeat of social democracy."²⁵

Recounting the story of the war later, Russell continued: "However that may be, this intervention [of Russia, France, and Germany into the Sino-Japanese War] made the Russo-Japanese War inevitable. It would not have mattered much to Japan if the Chinese had established themselves in Korea, but the Russians did not befriend China for nothing; they acquired a lease of Port Arthur and Dany (now called Dairen), with railway and mining rights in Manchuria. They built the Chinese Eastern Railway, running right through Manchuria, connecting Port Arthur and Peking with the Siberian Railway and Europe. Having accomplished all this, they set to work to penetrate Korea."

The Russo-Japanese war was not so inevitable. Russell fails to mention the Hundred Days Reform, which was an allied attempt to overthrow the feudal Chinese dynasty in 1898. Hanotaux and Witte had established the Russian-Chinese Bank in 1896. In collaboration with Okuma, its first goal was to industrialize Manchuria. These plans were

thwarted when a British counter coup put the Dowager Empress back on the throne.

Within weeks, Okuma was replaced as prime minister by the pro-British Mitsui faction.

"The Russo-Japanese War would presumably not have taken place but for the Anglo-Japanese alliance, concluded in 1902," Russell admitted. "In British policy, this alliance has always had a somewhat minor place, while it has been the cornerstone of Japanese foreign policy except during the Great War, when the Japanese thought Germany would win. The alliance provided that, in the event of either power being attacked by two powers at once, the other should come to its assistance. It was of course, originally inspired by fear of Russia, and was framed with a view to preventing the Russian government, in the event of war with Japan or England, from calling upon the help of France. In 1902 we were hostile to France and Russia, and Japan remained hostile to Russia until after the Treaty of Portsmouth had been supplemented by the convention of 1907.

"The alliance served its purpose admirably for both parties during the Russo-Japanese War. It kept France from joining Russia, and thereby enabled Japan to acquire command of the sea. It enabled Japan to weaken Russia, thus curbing Russian ambitions, and making it possible for us to conclude an entente with Russia in 1907. Without this entente, the entente concluded with France in 1904 would have been useless, and the alliance which defeated Germany could not have been created."²⁶

The Downfall of Russia's Count Witte

Britain's success in establishing the preconditions for World War I depended upon removing Count Witte and paralyzing the political capabilities of the industrial forces he represented. Contrary to British propaganda, which since Prime

Minister Palmerston's time had been fed to European Social Democratic and other liberal networks, Russia was less backward and less feudal in impulse than Great Britain.

Beginning in 1891, when Count Witte became finance minister, Russia embarked on one of the world's most ambitious industrial development programs. His ability to do this represented the positive potential underlying Russia's diplomatic relations with Germany and France. The most successful precedent for Witte's policy occurred thirty years before, when Tsar Alexander allied his country with the Abraham Lincoln administration during the American Civil War. To London's shock, Alexander had threatened instant military retribution should Great Britain enter the war on the side of the Confederacy, and backed this threat with the presence of warships.²⁷

Finance Minister Sergei Witte had an impressive record of success. In the space of sixteen years, Russia built the trans-Siberian railroad, unifying its empire. The finance minister introduced monetary reform and placed the Russian currency on the gold standard. This financial reform created the climate for foreign capital investment, with the Baku oil fields, as advanced technologically as any in the world, as the result. Chemical, mining, and steel industries were built up, and an unparalleled program was instituted to train Russia's peasant and industrial workforce. Lenin's electrification and industrialization program and the 1922 Soviet-German Rapallo trade and development accords he forged, were the conscious continuation of Count Witte's program.²⁸

In early 1920 Bertrand Russell had traveled to the Soviet Union to profile the newly established Bolshevik regime, with H. G. Wells following a few years later to try to discourage Lenin from pursuing his electrification program. Russell modeled his socialism—and Mao's—on the basis of the Brit-

ish aristocrat's view of the Russian peasant, as he described it in his *Problems of China*:

"It was on the Volga, in the summer of 1920, that I first realized how profound is the disease in our Western mentality, which the Bolsheviks are attempting to force upon an essentially Asiatic population, just as Japan and the West are doing in China. . . . One night, very late, our boat stopped in a desolate spot where there were no houses, but only a great sandbank, and beyond it a row of poplars with the rising moon behind them. In silence, I went ashore, and found on the sand a strange assemblage of human beings, half-nomads, wandering from some remote region of famine, each family huddled together surrounded by all its belongings, some sleeping, others silently making small fires of twigs. The flickering flames lighted up gnarled, bearded faces of wild men, strong, patient, primitive women, and children as sedate and slow as their parents. Human beings they undoubtedly were, yet it would have been far easier for me to grow intimate with a dog or a cat or a horse than with one of them. I knew that they would wait there day after day, perhaps for weeks, until a boat came in which they could go to some distant place in which they had heard—falsely perhaps—that the earth was more generous than in the country they had left. Some would die by the way, all would suffer hunger and thirst and the scorching midday sun, but their sufferings would be dumb. To me they seemed to typify the very soul of Russia, unexpressive, inactive from despair, unheeded by the little set of Westernizers who make up all the parties of progress or reaction. Russia is so vast that the articulate few are lost in it as man and his planet are lost in interstellar space. It is possible, I thought, that the theorists may increase the misery of the many by trying to force them into actions contrary to their primeval instincts, but I could not believe that happiness was to be brought to them by a

gospel of industrialism and forced labor. . . . It was in this mood that I set out for China to seek a new hope"—the Maoist movement he organized!²⁹

Witte had worked to bring these peasants, who to Russell were less sympathetic than dogs, into the modern age.

In a 1903 report to the Tsar on the progress of his reform program, Witte had written an answer to those who feared that foreign investment would bring with it domination:

"Considering the fact that the influx of foreign capital is the chief means for Russia in her present economic condition to speed up the accumulation of native capital, one should rather wish that our legislation concerning foreigners might be simplified. Historical experience shows that those human energies which accompany foreign capital are a useful creative ferment in the mass of the population of the most powerful nation and that they become gradually assimilated: mere economic ties change into organic ones. The imported cultural forces thus become an inseparable part of the country itself. Only a disintegrating nation has to fear foreign enslavement. Russia, however, is not China."³⁰

Count Witte's memorandum summarized his political program:

"1. To keep the tariff of 1891 unchanged until the renewal of our trade treaties.

"2. To work in the meantime by all means for reducing the prices of industrial goods, not by increasing the import of goods from abroad but by the development of our domestic production, which makes mandatory the influx of foreign capital.

"3. To postpone a lowering of our tariff until the time of the renewal of our trade treaties, so that, in turn, we can insist upon favorable terms for our agricultural exports.

"4. Not to impose in the meantime new restraints on the

influx of foreign capital, either through new laws or new interpretations of existing laws or, *especially through administrative degrees.*

"5. To maintain unchanged our present policy toward foreign capital until 1904, so that with its help our domestic industries can develop in the meantime to a position of such strength that in the renewal of trade treaties we may be able to make genuine reductions on several of our tariff rates.

"6. To review in 1904, at the time of the renewal of the trade treaties, the problem of foreign capital and to decide then whether new safeguards should be added to existing legislation."³¹

One year after Count Witte submitted this report, Halford Mackinder issued Britain's reply in the form of a report to the British Royal Geographical Society, entitled "The Geographical Pivot of History."

"As we consider this rapid review of the broader currents of history, does not a certain persistence of geographical relationship become evident?" began Mackinder. "Is not the pivot region of the world's politics that vast area of Euro-Asia which is inaccessible to ships, but in antiquity lay open to the horse riding nomads, and is today about to be covered with a network of railways. There have been and are here the conditions of a mobility of military and economic power of a far-reaching and yet limited character. Russia replaces the Mongol empire. Her pressure on Finland, on Scandinavia, on Poland, on Turkey, on Persia, on India, on China replaces the centrifugal raids of the steppe-men. In the world at large she occupies the central strategical position held by Germany in Europe. . . .

"In conclusion, it may be well expressly to point out that the substitution of some new control of inland area for that of Russia would not tend to reduce the geographical significance of the pivot position. Were the Chinese, for instance,

organized by the Japanese, to overthrow the Russian empire and conquer its territory, they might constitute the Yellow Peril to the world's freedom. . . ."³²

Far better a war between the two to be followed by a revolution in Russia. Already as Mackinder wrote, Witte had been removed from office and the Russo-Japanese War was beginning.

First, Witte's position in Russia had been undermined by the fall of Hanotaux and Okuma. While the Tsar had backed his finance minister's policies up until 1903, Russian foreign policy had increasingly come under the sway of a militarist faction, nicknamed the "Koreans" for their designs in that area. As a granddaughter of Queen Victoria, Tsarina Alexandra provided the point of entry for British policy influence.

In 1903 Witte was dismissed as finance minister. The Russo-Japanese War followed in 1904, fanned by militarist forces in both nations, who were bankrolled through London and their Rothschild and Warburg allies. The immediate issue of the war was control of Korea.³³

The 1905 Revolution that followed the war began under the auspices of the Russian police. The precipitating incident, a demonstration led by Father Gapon in support of striking steelworkers was met with police violence, in what became known as Bloody Sunday. While Father Gapon was deployed by the Political Police, it was the Jewish Bund that was the effective force in organizing the Russian trade-union movement. Sidney Hillman, for example, who became the head of the U.S. Amalgamated Clothing Workers Union, emigrated to the United States in 1907, along with 100,000 other Eastern European Jews in that period. His case was typical. Active in organizing with the Bund during the revolution and forced to flee in the repression that followed, he maintained his links with the Bund to become an American labor leader.³⁴

Financed by the Rothschilds and the Warburgs, the Bund

was a staging ground for Rothschild operations from economic warfare to terrorism—although it included in its ranks honest trade unionists and carried on organizing activities. Along with the Russian Social Democratic Party, the Bund organized the Soviet, calling together deputies from the St. Petersburg factories and representatives of the army detachments stationed in the city. Its aim was to challenge the absolutist Tsarist regime, which had mismanaged the war, bringing the country to the verge of collapse. The Tsar's response was to offer overdue political concessions and guarantee constitutional parliamentary government. At first the Soviet, which was the spearhead for reform, had the support of leading intellectuals and industrialists. Ultimately, it became isolated. The power of the Tsar was weakened, without effective replacement.³⁵

The responsibility for this lies largely with Leon Trotsky and his associate, the British agent Dr. Alexander Helphand, known in revolutionary circles as Parvus. Their intention was to push destabilization of the Tsarist regime to the farthest extreme of class warfare. In his account of the Soviet, 1905, written two years later, Trotsky justified this policy:

"The principal method of struggle used by the Soviet was the political general strike. The revolutionary strength of such strikes consists in the fact that, acting over the head of capital, they disorganize state power. The greater, the more complete the anarchy caused by a strike the nearer the strike is to victory."³⁶

In the same book, Trotsky attacked Lenin for just the pro-industrial capitalist policies Lenin was to follow when he assumed power in 1918. The purpose of the revolution as Lenin sees it, Trotsky wrote, "will be to democratize economic and political relations within the limits of private ownership of the means of production."³⁷

Trotsky's financial adviser Helphand dropped his left-socialist posture to assume the profitable cover of a war

profiteer in Turkey, as he put into effect phase two of the British march toward World War I—the destabilization of the Balkans.

On December 2, 1905, the Soviet had adopted a financial manifesto written by Parvus, which was intended to bankrupt the government and force the country off the gold standard. The openly acknowledged purpose of this maneuver was “to deprive the government of its last strength.” Parvus, in the memorandum, attacked Witte’s system of encouraging foreign investments, claiming that the money was used solely for military purposes. The memorandum lied: “For many years the government has spent all its state revenues on the army and navy.” Parvus then attacked Witte’s “anti-depression financing” and attempted to panic the public with the charge that “the government is using the small saver’s capital to play the stock exchange, where that capital is exposed to risk daily.” It concluded: “The gold reserves . . . will be reduced to nothing if gold coin is demanded for every transaction.” Therefore, Parvus proposed: “Withdraw all savings in gold from the state bank and the savings bank, and demand that all wages be paid in gold.”³⁸

Witte, who had been returned to power as part of the democratic reforms, conceded by the Tsar, remarked to a friend, “If Christ himself were placed at the head of the government in the present circumstances, no one would have confidence in him.”

The paralysis of government at the center provided the conditions in which it became possible for the British and the Rothschilds to deploy Muslim fundamentalist terrorists and anarchists to destroy the productive base of the Russian economy. In 1901, Russia produced one-half of the world’s oil, using the most advanced integrated methods of production then in use. By September 1905, three-fifths of the oil-bearing area was in ruins, including most of Baku town; over 1,000 wells were destroyed, as well as most of the industry’s

physical plant. The parallels to the current Khomeini regime’s actions are not accidental.³⁹

This was the result of a religious war between Christian Armenians and Muslims, begun in February 1905, that not only devastated the oil fields, but resulted in the massacre of over 2,000 Armenians, who were the entrepreneurs and provided skilled labor for Baku. Three weeks later, the Muslims conducted rituals of self-mutilation, called “Chuchsee Wucksee,” in the center of the city.

Iran was the immediate base of operations for this destabilization of Russia. A pan-Islamic fundamentalist, formerly prime minister of Afghanistan, Al-Afghani, had been installed in Iran in the mid-1880s by British agent Wilfred Blunt. From then until 1905, Iran was in the throes of nearly continuous civil war between British-controlled Muslim fundamentalists and British-controlled liberal constitutionalists. Al-Afghani, after losing power in Iran, traveled to Russia in 1891 in the company of an Indian Sikh, ostensibly to organize the 60 million Indian Muslims living in Russia as a flank against the British in India.⁴⁰

The High Commissioner of Egypt, Lord Cromer, a member of the Baring banking family, resigned from office in 1905, over the degree to which too extensive a deployment of Muslim fundamentalism might constitute an actual danger to the stability of British rule in India. Cromer represented the more conservative India Office, and Lord Curzon, India High Commissioner, resigned at the same time. Lord Salisbury’s son, Edward Cecil, remained in office as Egypt’s Undersecretary of Finance.⁴¹

With its oil fields devastated, by 1906 Russia was bankrupt, and Witte was forced to accept British, as well as French, credits—Russia’s first major financial obligation to Britain since before the United States Civil War. This, in Witte’s words, “meant for the whole world a rapprochement of Russia with a political grouping which does not correspond

to the interest of Russia or Germany.” That “rapprochement” led to the Anglo-Russian Convention of 1907, which Russell correctly acknowledged, made World War I possible.

Germany, which had refused a loan to Russia, compounded the stupidity in 1907 by erecting prohibitive tariff barriers against Russian imports. Witte left the government in 1907 for the last time.⁴²

The Great War Begins

“The condition of stability in the territorial rearrangement of East Europe is that the division should be into three and not into two state systems. It is a vital necessity that there should be a tier of independent states between Germany and Russia.” So wrote Halford Mackinder of British war aims for World War I.⁴³

Britain’s medium-term strategy was to bleed Germany and Russia in a prolonged war, hopefully with Britain on the sidelines cheering, and then to dismember them.

Balkanization was an old British tack. The American Revolution was no sooner over than British agent Aaron Burr was attempting to set up a separate “Western Republic.” Following British policy whether they knew it or not, both Confederates and the North’s Abolitionists had the same separatist policy, until Lincoln defeated them both in the Civil War.⁴⁴

The Turkish Ottoman Empire had once extended from North Africa to Egypt and Iraq, from Greece to Yugoslavia and Bulgaria. However, from 1830 onward, it had been chopped away into French, British, German, and Italian protectorates. In 1898 an agreement was reached between Germany and the Turkish Sultan for German construction of a Berlin-to-Baghdad Railway. Completed by 1911, it was a boon to both German industry and the Turks, putting German industry in touch with the great metal resources of

Anatolia, Europe’s textile industry in command of supplies of wool, cotton, and hemp from the Balkans, Anatolia, and Mesopotamia, and opening up a route for Mideast oil. Furthermore, all of these supply lines were out of reach of the British navy. Not only was the German administration of the railroad scrupulously fair to the Turks (with no discrimination practiced against any carriers on freight rates—a practice unique for the time), but the Germans freely offered shares in control of the railroad to France, Britain, and eventually all the powers.

Britain opposed the railroad, preventing Turkey from participating in its financing, and finally placing such great diplomatic pressure on Germany, that Germany was forced to back down from its original policy for economic reconstruction of the area based upon international cooperation. Instead, under duress, Germany agreed to the further division of Turkey into spheres of influence. This agreement limited the extent of the railway, which would terminate before the Persian Gulf. This provision gave the British a monopoly on navigation of the Euphrates and Tigris rivers, exclusive control of Kuwait, and a monopoly of the oil resources of the area from Mosul to Baghdad.⁴⁵

The total balkanization of the area into a rats’ nest of small, squabbling pseudonations, not one of them economically or politically viable, was completed after World War I. It was the prototype for the dismemberment of the Austro-Hungarian Empire and the German possessions—and the same was planned for Russia.

It is a historical irony that both the British and the Germans financed British agent Helphand-Parvus to carry out the British balkanization strategy. Stationed in Turkey, he gave money and arms to the various nationalist movements, but his major role was in selling the so-called Parvus Plan to the German government. In a memorandum dated March 9, 1915, he proposed that Germany throw its support

behind socialist as well as nationalist groups working against the Russian regime, with whom they were at war. They agreed. And just as the Tsarist government was on the point of making peace in 1917, the British seized the occasion to deploy Parvus's forces in order to put the prowar Kerensky government in power.⁴⁶

Parvus had indiscriminately funded both Trotsky and Lenin, but appropriately it was the Germans who let Lenin, who would sign a comprehensive treaty with Germany for joint industrial development, enter Russia through Germany, while Trotsky, who would oppose that treaty and any settlement with Germany, was released from detention in Halifax, Canada, by the British to continue the good work of 1905.

Yet, even after Lenin had taken the reins of government into his own hands, Halford Mackinder still felt confident enough to write: "In 1917 the democratic nations of the whole earth thought they had seen a great harbor light when Russian Czardom fell and the American Republic came into the war. For the time being, at any rate, the Russian Revolution has gone the common revolutionary way, but we still put our hope in universal democracy. . . . The collapse of Russia has cleared our view of the realities, as the Russian Revolution purified the ideals for which we have been fighting."⁴⁷

Mackinder was then sanguine about the revolution because at the time a raging Civil War was being fought in Russia. The British, along with the French, the Americans, and Germany, had encircled the U.S.S.R. and were giving logistical and military support to the Tsarist forces. The perspective was to dismantle the Russian empire. As Mackinder wrote:

"One of the reasons why we commonly fail to appreciate the significance of the policing of the steppes by the Cossacks is that we think vaguely of Russia as extending, with a

gradually diminishing density of settlement, from the German and Austrian frontiers for thousands of miles eastward. . . . In truth Russia, the real Russia which supplied more than eighty per cent of the recruits for the Russian armies during the first three years of the war . . . lies wholly in Europe, and occupies only about half of what we commonly call Russia in Europe. . . .

"Stand on top of this brink, looking eastward across the broad river below you, and you will realize that you have populous Europe at your back, and, in front, where the low meadows fade away into the half sterility of the drier steppes eastward you have the vacancies of Central Asia."

At this point, Mackinder gets down to brass tacks:

"A striking practical commentary on these great physical and social contrasts has been supplied in the last few months by the Civil War in Russia. In all North Russia there are but two or three towns larger than a village, and since the Bolsheviks are based on the town populations, Bolshevism has had little hold north of the Volga. Moreover, the sparse rural settlements, chiefly of foresters, have, in their simple colonial conditions, no grounds for agrarian political feeling, and there is thus no peasant sympathy for the Bolsheviks. . . .

"For these reasons it was that the Allied embassies established themselves at Vologda when they retired from Petrograd and Moscow: apart from the convenience of alternate communications, with Archangel and Vladivostok, they were outside Bolshevik Russia.

"This definition of the real Russia gives a new meaning not only to the Russia but also to the Europe of the nineteenth century."⁴⁸

Britain's game for Russia had proved initially effective, but not sufficient. The logic of events following upon the destabilization of Hanotaux, Witte, and Okuma placed Britain in

alignment with the Entente. Only Germany had not been broken, and was not to be until the United States entered the war. Pro-German support in the United States was such that without British involvement, the United States could not have been brought to fight.

Since the murder of President William McKinley, the United States government had become little more than another department of the British Colonial Office with the possible exception of the tenure of President Taft. Woodrow Wilson's day-to-day policy was coordinated with London. American Round Table member Walter Lippmann admitted in his 1944 book *U.S. War Aims*, that the United States only entered World War I and World War II to defend Britain. Had Germany not covered its western flank but declared war only on Russia, then neither Britain nor the United States would have been drawn into war. As Lippmann explained it:

"We have twice gone to war with Germany to prevent her from conquering Western Europe. Always our object has been not to impose our own dominion, but to prevent conquest. . . .

"As compelling evidence that the thesis is true, we may note that as long as the land power of Germany was contained behind the barriers of British-French arms, and of Norwegian, Belgian, Dutch, Swiss and Italian neutrality, German aggression was not treated as an actual threat to the security of the United States. While this western barrier was still intact, the United States did not even prepare for war.

"But when Germany breached the western barrier, there was an instant and virtually unanimous recognition that the country was threatened. The indisputable proof is that the isolationists no less than the interventionists started at once to arm the nation. . . .

"To this threat the United States reacted in 1917 as it did in 1942. When, but only when, the Russian armies had been defeated and Germany had a free hand for the full conquest

of the West—when, but only when, the French Army was known to be in dire straits—when, but only when, the submarine campaign appeared likely to *isolate and to destroy Britain*—did the United States refuse to compromise any further on the specific issue of the violation of its traditional rights at sea.

"President Wilson ceased to write notes of protest and he delivered an ultimatum which meant war when it appeared likely that without American intervention the Germans would conquer Western Europe."⁴⁹

The United States had entered the war to save the British Empire; Cecil Rhodes's project to bring the United States back under the dominion of the Empire had succeeded.

But the increasing likelihood that Great Britain itself would have to enter the war caused a new problem: its own military potential had to be built up. This was the real issue behind the heated debates in 1903 around protectionism versus free trade. By 1907, the immediate threat of a united republican, pro-industrial, continental combination against Britain, supported by the United States, had passed. Nonetheless, Britain was impelled to protect her fighting capacity, in particular the navy, with a policy of support to shipbuilding and state ownership of oil. Aspects of a "Hamiltonian" credit policy were adopted in the pre-World War I period. Thus in 1914, Winston Churchill, acting in the interest of the Admiralty, acquired half ownership of the Anglo-Iranian Oil Company on behalf of the British government, thereby inaugurating British Petroleum.⁵⁰

To explore this middle-range strategy, Round Table member Frederick Scott Oliver even wrote a biography of Alexander Hamilton which became fashionable in British planning circles in 1906. While the book is ostensibly a study of Hamilton's role in forming the United States, like Round Table protectionist policy itself, it had little to do with the

American System. The Commonwealth Customs Union that emerged was merely a stop-gap attempt to counter a perceived threat from the truly Hamiltonian republican tendencies battling for survival in Japan, France, Russia, and Germany.⁵¹

Halford Mackinder again made the point clear enough in *Democratic Ideals and Reality*:

"I have expressed my belief that both free trade of the *laissez-faire* type and predatory protection of the German type are principles of empire, and that both make for war. Fortunately the younger Britons refused to accept the free trade of Manchester; they used the fiscal independence granted to them by the Motherland to pursue that economic ideal which was foreshadowed by the great American statesman Alexander Hamilton—the ideal of the truly independent nation, balanced in all its development. This does not in the least imply that a great international trade should not be done, but it should be a trade so controlled that the effect of it is always tending towards the balance aimed at, and is not accumulating, beyond hope of recovery, economic one-sidedness."⁵²

The differences between the free traders and the protectionists were merely secondary and tactical. From the vantage point of 1919, Mackinder judged that the basic policy objective, upon which both sides were totally agreed, had been won:

"The Westerners are the victors, and they alone are able to prevent the whole world from having to pass through the cycle so often repeated in the case of individual nations—idealism, disorder, famine, tyranny. Provided that we do not hasten to dismantle running social machinery, but accomplish our ideals by successive acts of social discipline, we shall maintain the steady output of production, the fundamental reality, that is to say, on which now, more than ever before, civilization rests. The disorder of a whole world, let

us not forget, implied the absence of any remaining national base as a fulcrum for the restoration of order, therefore the indefinite prolongation of anarchy and tyranny. It took several centuries to attain again to the stage of civilization which had been reached in the Roman world of antiquity. . . . If this war has proved anything, it has proved that these gigantic forces of modern production are capable of control. . . ."⁵³

The Long-Term Strategic Objective

As Mackinder's retrospective makes evident, the tactical differences fought out at the Coefficients Club were episodic, merely reifications of what were in reality two flanks of the same policy. In the final analysis they were overshadowed by the long-term strategic objective: a new dark age.

Thus, Mackinder ended his book with a call for the devolution of urban culture into "provincial communities": "If you pursue relentlessly the idols of efficiency and cheapness, you will give us a world in which the young will never see life but only an aspect of life; . . . all specialization contains the seeds of death. In the growth of brains and contentment something far more subtle is involved than any technical education or healthy housing. . . . The one essential thing is to displace class organization, with its battle cries and merely palliative tendencies, by substituting an organic ideal, that of the balanced life of the provinces, and under the provinces of the lesser communities."⁵⁴

To fully understand Britain's commitment to the new dark age, it is necessary to turn to those who worked to popularize it: Bertrand Russell and H. G. Wells.

To most people, it is impossible to believe that any group of people, aristocratic or otherwise, would deliberately plot to return the world to the misery of the dark ages, would deliberately contemplate putting the world through a first, a

second, and a third world war. What could they possibly gain? They must know that they cannot escape a share in the horrors they unleash.

To understand the aristocratic mentality is particularly difficult for the ordinary American. On the one hand, it is naturally repugnant, given the heritage of the successful establishment of the American republic; on the other hand, the insidious spread of pro-British propaganda in the United States, especially throughout the twentieth century, confuses the average American, who is led to believe that the British today are merely amusingly eccentric, and the monarchy and the aristocracy are irrelevant appendages from the past.

This is a lie. The policies Round Table member Ramsey Clark carried out in Iran to put the madman Ayatollah Khomeini in power, ostensibly in the American interest, are identical to the policies the British agent Parvus sold to the German government. The Maoist movement, which the British created and controls, threatens to detonate World War III, just as Hitler, the product of the British-inspired Thule Society, let loose World War II.

To the aristocrat, there are, have been, and always will be two species: his own and the plebian cattle, or as Lady Salisbury called humanity: "the great unwashed."⁵⁵

The aristocrat owes his own deepest sense of identity to his birthright—his family sub-species. He has been trained from the nursery to a warped sense of responsibility. Not to mankind does he owe allegiance but to family, the interlocked families which constitute the oligarchy. To maintain the oligarchy he will stop at no sacrifice. This is a Russell or a Cecil. The Wellses, the Milners, the Mackinders, they are the aristocrat's family retainers.

To survive, the British oligarchy must stamp out industrial capitalist republics or an industrially vectored socialist republic. Superficially, it might appear that this is necessary

because the social system in Britain—by favoring the aristocracy for important jobs in industry as well as government—the old school tie and that sort of thing, you know—favors mediocrity, and is therefore uncompetitive. The truth is more evil.

An industrially oriented society will of necessity develop what the Japanese call the knowledge-intensive industry. Invention and the scientific research that creates the climate for successful invention will be promoted. Everyone will be familiar with the experience of assimilating new technology, whether at home or on the job. Mental life will be stimulated. Every citizen will daily experience a quickened sense of man's unlimited capacity for development. Such people refuse to be cattle. Therefore, for the oligarchy, republics must be destroyed.

To see into the mind of the aristocrat planning out the new dark age turn to the pages of Bertrand Russell's 1951 book *Impact of Science on Society*. It is an aristocrat's justification for mass genocide, for the mad destruction of civilization like that carried out in Cambodia by the regime of Pol Pot, sponsored by Mao Tse-Tung, the trainee of Russell himself.

"Life is a brief, small and transitory phenomenon in an obscure corner," Russell opens, "not at all the sort of thing that one would make a fuss about if one were not personally concerned. . . ."⁵⁶

"The danger of a world shortage of food may be averted for a time by improvements in the technique of agriculture. But, if population continues to increase at the present rate, such improvements cannot long suffice. There will then be two groups, one poor with an increasing population, the other rich with a stationary population. Such a situation can hardly fail to lead to world war. . . . War may become so destructive that, at any rate for a time, there is no danger of overpopulation; or the scientific nations may be defeated and anarchy may destroy scientific technique. . . ."

Russell then describes the methods Aldous Huxley would use to create the drug counterculture in the United States: "I think the subject that will be of most importance politically is mass psychology. . . . This subject will make great strides when it is taken up by scientists under a scientific dictatorship. Anaxagoras maintained that snow is black, but no one believed him. The social psychologists of the future will have a number of classes of school children on whom they will try different methods of producing an unshakable conviction that snow is black. Various results will soon be arrived at. First, that the influence of home is obstructive. Second, that not much can be done unless indoctrination begins before the age of ten. Third, that verses set to music and repeatedly intoned are very effective. . . ." ⁵⁷

He reveals the purpose of the antinuclear environmentalist movement that he initiated: "The atom bomb, and still more the hydrogen bomb, have caused new fears, involving new doubts as to the effects of science on human life. . . . If, however, the human race decides to let itself go on living it will have to make very drastic changes in its way of thinking, feeling, and behaving. We must learn not to say: 'Never! Better death than dishonor.' We must learn to submit to law, even when imposed by aliens whom we hate and despise, and whom we believe to be blind to all considerations of righteousness." ⁵⁸

In 1959 Russell was interviewed on BBC and questioned about his application of precisely this point. Russell, the self-proclaimed pacifist, was asked by his interviewer: "Is it true or untrue that in recent years you advocated that a preventive war might be made against communism, against Soviet Russia?"

Russell replied: "It's entirely true, and I don't repent of it now. It was not inconsistent with what I think now. What I

thought all along was that a nuclear war in which both sides had nuclear weapons would be an utter and absolute disaster. There was a time, just after the last war, when the Americans had a monopoly of nuclear weapons and offered to internationalize nuclear weapons by the Baruch proposal, and I thought this an extremely generous proposal on their part, one which it would be very desirable that the world should accept; not that I advocated a nuclear war, but I did think that great pressure should be put upon Russia to accept the Baruch proposal, and I did think that if they continued to refuse it might be necessary actually to go to war. At that time nuclear weapons existed only on one side, and therefore the odds were the Russians would have given way. I thought they would. . . ."

"Suppose they hadn't given way," the interviewer then asked.

"I thought and hoped that the Russians would give way, but of course you can't threaten unless you're prepared to have your bluff called." ⁵⁹

Russell's hatred for the Russians was only matched by his contempt for Americans. In 1914, he wrote to Ottoline Morrell: "I find the coloured people [in the United States] friendly and nice. They seem to have a dog's liking for the white man—the same kind of trust and ungrudging sense of inferiority. I don't feel any recoil from them." ⁶⁰

In 1920, Russell wrote to her again to complain of the "Americanization" of Russia under Lenin:

"Bolshevism is a close tyrannical bureaucracy, with a spy system more elaborate and terrible than the Tsar's, and an aristocracy as insolent and unfeeling composed of Americanized Jews. No vestige of liberty remains, in thought or speech or action. I was stifled and oppressed by the weight of the machine as by a cope of lead. Yet I think it the right

Government for Russia at this moment. If you ask yourself how Dostoevsky's characters should be governed, you will understand. Yet it is terrible. They are a nation of artists, down to the simplest peasant; the aim of the Bolsheviks is to make them industrial and as Yankee as possible."⁶¹

In *The Problem of China*, written the next year, he contrasted American civilization to the backwardness of China, which he finds congenial:

"The Chinese have a civilization and a national temperament in many ways superior to those of white men. A few Europeans ultimately discover this, but Americans never do. They remain always missionaries—not of Christianity, though they often think that is what they are preaching, but of Americanism. What is Americanism? 'Clean living, clean thinking, and pep!' I think an American would reply. This means, in practice, the substitution of tidiness for art, cleanliness for beauty, moralizing for philosophy, prostitutes for concubines (as being easier to conceal), and a general air of being fearfully busy for the leisurely calm of traditional Chinese."⁶²

In his *Prospects of Industrial Civilization*, a report back on his two trips to China, in which Russell describes himself as a "guild socialist," that is, a follower of Cecil Rhodes's hero John Ruskin, Russell writes of the desirability of a Chinese model of socialism to replace capitalism:

"Socialism, especially international socialism, is only possible as a stable system if the population is stationary or nearly so. A slow increase might be coped with by improvements in agricultural methods, but a rapid increase must in the end reduce the whole population to penury, . . . the white population of the world will soon cease to increase. The Asiatic races will be longer, and the negroes still longer, before their birth rate falls sufficiently to make their numbers stable without help of war and pestilence. . . . Until that happens, the benefits aimed at by socialism can only be

partially realized, and the less prolific races will have to defend themselves against the more prolific by methods which are disgusting even if they are necessary."⁶³

He had already developed the Maoist strategy: to encourage a war between the two superpowers, which would leave an open door for China. In *The Problems of China* Russell spoke in precisely the terms Mao would later use: "It is not unlikely that the great military nations of the world will bring about their own destruction by their inability to abstain from war." If so and China can keep out of the war, then "China will have played the part in the world for which she is fitted."⁶⁴

The methods only alluded to in 1923 were drawn out in *The Impact of Science on Society* of 1951:

"Science can abolish poverty and excessive hours of labor. In the earliest human communities, before agriculture, each human individual required two or more square miles to sustain life. Subsistence was precarious and death from starvation must have been frequent. At that stage, men had the same mixture of misery and carefree enjoyment as still makes up the lives of other animals. Agriculture was a technical advance . . . the way that it was used should be an awful warning to our age. It introduced slavery and serfdom, human sacrifice, absolute monarchy and large wars. . . . Both industry and agriculture, to a continually increasing degree, are carried on in ways that waste the world's capital of natural resources. . . . The indisputable fact is that industry—and agriculture in so far as it uses artificial fertilizers—depends upon irreplaceable materials and sources of energy. . . ."⁶⁵

"Assuming free mobility of persons and goods, it is only necessary that the whole world should produce enough food for the population of the whole world, provided the regions of deficient food production have something to offer which the regions of surplus food production are willing to accept in

exchange for food. But this condition is apt to fail in bad times. . . . Such considerations point to a conclusion which, it seems to me, is too often ignored. Industry, except insofar as it ministers directly to the needs of agriculture, is a luxury. . . . If bad times become common, it must be inferred that industrialization characteristic of the last 150 years will be rudely checked."⁶⁶

This to Russell is desirable. As he wrote in *Prospects of Industrial Civilization*:

"The decay of individual passions brings with it, first of all, a diminution of individuality. In a thoroughly industrialized community, such as the United States, there is little appreciable difference between one person and another; . . . A lunatic who kills his wife with every circumstance of horror is a public benefactor, since he livens things up."⁶⁷

The alternative to the American System, ah so distasteful to Earl Russell, is China. In the same book, he continues: "In a non-industrial community, Liberal ideals, if they could be carried out would lead to a division of the national wealth between peasant proprietors, handicraftsmen, and merchants. Such a society exists at this day in China, except in so far as it is interfered with by foreign capitalists and native military commanders."⁶⁸

In his 1951 prospectus for genocide, Russell admits that he found World Wars I and II unsatisfactory. To continue his argument in *The Impact of Science on Society*:

"But bad times, you may say, are exceptional, and can be dealt with by exceptional methods. This has been more or less true during the honeymoon period of industrialism, but it will not remain true unless the increase of population can be enormously diminished. At present the population of the world is increasing at about 58,000 per diem. War, so far, has had no very great effect on this increase, which continued throughout each of the world wars. . . . War . . . has hitherto

been disappointing in this respect . . . but perhaps bacteriological war may prove more effective. If a Black Death⁶⁹ could spread throughout the world once in every generation, survivors could procreate freely without making the world too full. . . . The state of affairs might be somewhat unpleasant, but what of it? Really high-minded people are indifferent to happiness, especially other people's. . . ."⁷⁰

Russell hearkens back to Ruskin's ideal of a world controlled by a new medieval aristocracy where, as Russell says, "the present urban and industrial centers will have become derelict, and their inhabitants, if still alive, will have reverted to the peasant hardships of their medieval ancestors."⁷¹

Why not? Earl Russell, like Lord Milner, was a British race patriot. And unlike Milner, he was born into the top levels of the oligarchy. Thus he justifies himself:

"As for public life, when I first became politically conscious Gladstone and Disraeli still confronted each other amid Victorian solidities, the British Empire seemed eternal, a threat to British naval supremacy was unthinkable, the country was aristocratic, rich and growing richer. . . . For an old man, with such a background, it is difficult to feel at home in a world of . . . American supremacy."

And Wells? In his story "The Croquette Player," of 1937, he wrote: "Man is still what he was. Invincibly bestial, envious, malicious, greedy. Man, Sir, unmasked, and disillusioned, is the same fearing, snarling, fighting beast he was a hundred thousand years ago. . . ."⁷²

In 1928, Wells published a program and prospectus for a fascist movement, including instructions on how day-to-day organizing was to proceed. It was called the "Open Conspiracy," no doubt to distinguish it from Rhodes's "secret society." Wells sought to provide a pseudoreligious belief struc-

ture that would replace the blind confidence in empire the First World War and its aftermath had done so much to shake. He wrote:

"In the past, in the history of every community there have been phases of moral and religious confusion. . . . Yet, it was not that the heart of man changed for the worse in those ages, not that there was a sudden generation of vipers, but that intellectual confusion had divided and enfeebled that graver-spirited minority, which had, under more assured conditions, sustained the faith of most people and the moral discipline of everyone. . . . There are many signs today over large parts of the world that there is a drift towards such another disintegrative and distressful phase."⁷³

The points of Wells's program for the future were:

"1. The complete assertion, practical as well as theoretical, of the provisional nature of existing governments and of our acquiescence in them;

"2. The resolve to minimise by all available means the conflicts of these governments, their militant use of individuals and property and their interferences with the establishment of a world economic system;

"3. The determination to replace private local or national ownership of at least credit, transport, and staple production by a responsible world directorate serving the common ends of the race;

"4. The practical recognition of the necessity for world biological controls, for example, of population and disease;

"5. The support of a minimum standard of individual freedom and welfare in the world;

"6. The supreme duty of subordinating the personal life to the creation of a world directorate capable of these tasks and to the general advancement of human knowledge, capacity, and power."⁷⁴

Bertrand Russell wrote to H. G. Wells after reading *The Open Conspiracy* "I do not know of anything with which I

agree more entirely."⁷⁵ The postwar world of NATO, the United Nations, the International Monetary Fund, the World Bank, the International Energy Agency, and the Atlantic Alliance have gone a long way in realizing Wells's plan. The Club of Rome-Council on Foreign Relations scenarios for ending national sovereignty and enforcing a negative growth rate of the world's population find their source in the Russell-Wells conspiracy for genocide. For if the aim of World War I was to destroy the nation-states of Europe and the United States, the British aim for World War II was to construct the "New Republic" in their place.

THREE

We Can't Make the Same Mistake

"It has become apparent that whole masses of human population are, as a whole, inferior in their claim upon the future, to other masses, that they cannot be given opportunities or trusted with power as the superior peoples are trusted, that their characteristic weaknesses are contagious and detrimental in the civilizing fabric, and that their range of incapacity tempts and demoralizes the strong."
—H. G. Wells

It was 1:25 in the morning of August 31, 1944. U.S. Treasury Secretary Morgenthau, just back from a trip to London, was briefing his second-in-command Harry Dexter White.

Morgenthau interrupted White, who had been filling him in, impatiently, "Now wait a minute, Harry, please, I'm trying to say something if you will let me."

White stopped short, surprised, "All right. Go ahead."

"I wish your men would attack the problem from this angle," Morgenthau tore in, "that they take the Ruhr and completely put it out of business. Now, have you got it? That's one thing—and also the Saar. Now the reason I say particularly the Ruhr—you can find out very easily what their production of coal and steel and that sort of thing is and consider what it would do in the way of helping England and Belgium if they stage a comeback, because after all the Ruhr—it was partly responsible for the great unemployment in England and one of our problems is to put England back on its feet. And both of these studies and all other studies that I have ever seen are contemplating keeping the Ruhr in existence. And I'd like to approach the thing—from just putting the whole Ruhr out of production. . . .

"Right, and the other thing is: That's all that an economic approach—the other thing I hope you've come through—your people have come through with is the studies of how we're—what we're going to do with—with these—"

Morgenthau couldn't seem to get the words out, so White as usual supplied them. "Eighteen million people that you'd put out if you put the Ruhr out."¹

Morgenthau sensed that even White was taken aback and hastened to reassure him, "No, no. The people who are Nazi-minded . . . what are we going to do with them until they die out and what are we going to do with their children?"

Morgenthau had trouble selling his plan even to his sub-

ordinates in the Treasury. On September 4, 1944, the group that had been set up to implement Morgenthau's request to White convened with Morgenthau present. Also in attendance were D. W. Bell, White, Gaston, Pehle, McConnell, and Mrs. Klotz. The main problem they foresaw was that the Morgenthau Plan was going to be a very difficult item to sell to the American people.

Tempers were rising. Morgenthau stepped into the discussion to cool it down. He spoke, "Excuse me. The President is in complete accord on this, and the thing that he particularly liked about it is the fact that this would help put England back on its feet."

White, however, was not convinced that even with Roosevelt's support they could get away with it. He continued to maintain his objection, "Well, I think that somebody is going to be confronted with what to do with 15 million people."

Morgenthau replied, "I spoke to him about it, and the President said what he proposes to do with a lot of these people is to give them—just to feed them out of the American Army's soup kitchens."

John Pehle, head of foreign funds control, pointed out the obvious fallacy, "How long is that going to last? This is a problem of five years from now."

Morgenthau, putting his own thoughts in Roosevelt's mouth, said, "He isn't going to worry very much."

Pehle again, "He isn't going to be able to sell that kind of program."² He had run into this problem before when he tried to set up an operation for OSS chief Allen Dulles, who was working with the British Special Operations Executive, only to run into a mare's nest in the State Department. Dulles was using the cover of the Joint Distribution Committee to establish connections with Himmler as part of Churchill's gamble peace-feelers. Churchill and Dulles were bargaining for a separate peace without the Soviet Union—an

option blocked by decisive Soviet victories in the Eastern front. While this new strike-east gambit was in the wind, Nazi generals in Romania received American money paid in Switzerland for the release of Jews, but no Jews were freed.

Now Pehle repeated, "He isn't going to be able to sell that kind of program."

Herbert Gaston objected to the plan. Although he remained with the Treasury throughout Morgenthau's tenure, he had a long history as a progressive politician representing the Minnesota farm belt, and he reflected that. "You can't put a fence around the Ruhr and keep all the people out. What you will have to do if it is to be practical, is to select some industries that are to be put out of business."

White backed up Gaston. "The only alternative that seems feasible to us—of these two, both have advantages and disadvantages—but you might think of the alternative, a very different one, of making the Ruhr an industrial area under international control which would produce reparations for twenty years."

But Morgenthau rejected another Versailles treaty. He replied, "Harry, you can't sell it to me at all. I have read Wells's book on the thing. I have been reading up. You just can't sell it to me, because you have it there only so many years, then you have an *Anschluss* and the Germans go in and take it. The only thing you can sell me or I will have any part of is the complete shutdown of the Ruhr."

Gaston, despite his years of experience in dirty politics, was horrified, "You mean driving the population out?"

Morgenthau answered, "Just strip it." Now he began losing his temper, "I don't care what happens to the population."

Gaston was still unbelieving. "But there is some intermediate between those two things. I don't understand—"

Morgenthau interrupted him, shouting, "I would take

every mine, every mill and factory, and wreck it."

Gaston, beginning to understand, inquired, "Of every kind?"

Morgenthau became calmer, "Steel, coal, everything. Just close it down."

Even Morgenthau's right-hand man, Daniel Bell, had difficulty accepting the full scope of Morgenthau's plan. "You wouldn't close the mines, would you?"

"Sure."

Now Gaston understood fully, "You would leave agriculture?"

"Yes."

Harry Dexter White, a close associate of John Maynard Keynes, the architect of the Bretton Woods monetary system of that year, was concerned to establish the principle of international controls. "Leave it in international hands."

Morgenthau agreed, "Yes."

White, thinking it out, added, "Of course, you wouldn't have to do a great deal of destruction if that were the policy. If you told the various allies that you were going to do that and they can come in and strip it, they will take a good deal of it away. But they would have to do some destruction. The problem is not the destruction. The problem is the population."

Morgenthau did not consider that to be a problem. Since he was a young man he had been an associate of the British Round Table. During the First World War, he had acted as an emissary to Earl Grey for his father, the American ambassador to Turkey. Morgenthau senior was then handling financial affairs in Turkey for the British, French, and Russians. Morgenthau answered, "I am for destroying it first, and we will worry about the population second."³

McConnell had not spoken before, because he was a junior member of the Department, but now he could no longer

contain himself. He had quietly been calculating what it would take to feed the population which would otherwise starve. "That food tonnage would be enormous."

White was less concerned, "They raise something there themselves."

Pehle, who knew Germany, protested, "In that area, not much."

"Yes, there is some," White insisted.

McConnell was impatient, "The soup kitchen to feed 15 million people just wouldn't be adequate." He tried to get them to back off from what he knew would be genocide. "Well, now if you consider an intermediate step, Mr. Secretary, reduce that 12 million to 7, take out all the war plants—the principal factor controlling the standard of living—you have about cut their standard of living in half or come pretty close to it by the contraction of steel. Now, if you go to nothing, the standard of living would come to close to zero in that area, and it is either starvation or some kind of relief kitchens."

Morgenthau brushed him aside, "Well, that doesn't bother me. Because the people haven't thought about these things. They have to think about it differently. If they don't, the first thing you will have is factories there; then somebody will open a coal mine or a steel mill and the first thing you know you will have a full-blown war field—I am not going to budge an inch. I find the President adamant on this thing."

Morgenthau lied in the hope of finally silencing opposition. In reality, Roosevelt vacillated to the end of his life. The Treasury Secretary continued: "Sure, it is a terrific problem. Let the Germans solve it. Why the hell should I worry about what happens to their people?"

Gaston asked pointedly, "Are you going to drive people out or let nature take its course by killing industry? What industries? It becomes a complicated problem as to how far you will go."

White had the final word, "The establishment of the principle is not a complicated problem. If you decide what you are going to do is to stop the industry, you destroy the big industries and move gradually down the line when you are on the job and the population gradually moves out."⁴

The meeting adjourned to be continued at 3:25 with the same people present.

McConnell opened the discussion, "Now, I have these figures, and a map of the Ruhr area, showing the location of the deposits there, but I haven't the whole Germany map yet."

Morgenthau was interested, "Let's see that a minute."

"Some of the boys raised the point that there is a terrific coal shortage and that you might want to consider merely permitting the Ruhr coal mines just to produce coal," White proffered.

Morgenthau was adamant, "To answer you as to letting them produce coal, that doesn't answer what I have in mind. I started out with Hopkins, who had been pretty much sold on this international idea of letting them produce some. When we got through lunch he liked this thought very much—much simpler, much easier to sell. It isn't important whether they have an international zone or not, just as long as they have a strong police force. He thinks it will be much easier to maintain—just a special police force."

"All of these people, like the President and Hopkins, as soon as you speak to them about what it means to the future of England immediately they catch the thing. That appeals to them right away."

White remained sensitive on the question of international controls. "I think if it is still German—you have a police force—the Germans will always regard it as theirs and just have the police force removed. I suppose they will regard it as theirs even in an international zone. It would be a little easier to perpetuate it as an international zone."

Morgenthau, on the other hand, thought that stripping Germany economically and starving her population would be sufficient to keep the area in control. He referred to his conversation with Hopkins to support his argument, "But when he left, he was thoroughly sold on the ghost town idea."

White realized it was a secondary question. "There are a great many foreign workers in the Ruhr. There has been a substitution, apparently, for a lot of German workers, of foreign workers, so that would render the problem a little less difficult."

Morgenthau returned to his main point. "When you talk about letting them produce coal—after all, coal is the whole basis for their whole chemical industry."

Gaston added meaningfully, "And their steel industry."

Morgenthau was not to be deterred, "Listen, you people aren't going to be able to budge me. I could run over and be destroyed, but I am not going to give in while I have breath."

"I think we ought to go much further, sir," McConnell piped in sarcastically, "Just take direct metallurgy."

Morgenthau cut him off, "That is all right. You start where I am starting, take this coal basin, and these three or four important areas, and just flood them."

"You mean flood the mines?" Gaston asked, flabbergasted.

"Yes."

"That is very easily pumped out," McConnell remarked.

Morgenthau was losing patience again, "Then take a little dynamite." He abruptly changed the subject. "We will pursue the thing. I have another idea and I'm going to stick with it. I have the President, I have Mrs. Roosevelt, and I have Hopkins on my side. I didn't have that much when we did the volunteer plan; I only had the President and Mrs. Roosevelt."

But Pehle was not to be deflected. "Mr. Secretary, I don't think the idea is to destroy everything in the Ruhr. That

means you have to say what isn't any good because you can't destroy everything all over Germany."

McConnell agreed, "Well, I would like to point out just one development which might occur within five years after the razing of the Ruhr, and that is direct metallurgy with gas from brown coal and low grade-iron ores. That is right on the doorstep, almost. Not to discuss the question of the Ruhr, but I just want to point out that isn't the entire answer to the steel industry in Germany. It would be temporary. Those plants would be out, but it is not at all sure that steel can't be produced all over Germany where brown coal occurs. There are a lot of deposits in Germany. The idea of direct metal from the ore with gas production from brown coal is receiving a lot of attention. As a matter of fact, they are doing it down in Duisberg, now; we have some fairly large commercial plants working here on direct metallurgy."⁵

Morgenthau was not to be moved. Like Russell and Wells, he was determined that the German scientific tradition was to be destroyed, a goal he stated emphatically in his book *Germany Is Our Problem*, published in December 1945: "It will not be possible to prevent German scientists from setting up laboratories in their homes or hidden in barns. But it will be possible to check the importation of scientific equipment, without which their work will be extremely slow if not impossible. It will be possible to deprive them of their organized centers of research, which will make it difficult for them to gain the benefit of each other's experiments. . . . The result may well be that the world will have to wait for a few discoveries of benefit to health and well-being until they are made by non-Germans."⁶

"I came to know Henry Morgenthau, Jr. well only some months later after he was appointed Secretary of the Treasury," reported the New Deal historian Herbert Feis in his 1933: *Characters in Crisis*. "He was a person of basic good

will and kindly intentions, but his mind was slow, his self-knowledge little and his sense of humor adolescent. He was at once shrewd, gullible and suspicious. Two purposes were to dominate his thought and actions: a wish to serve and please his neighbor, friend, and boss, Roosevelt; and a determination to down the Nazi.

"Despite our differences in temperament and his rasping push, Morgenthau and I got along rather well in almost daily dealings for quite a long time, for we had many views in common. But then he grew more and more dissatisfied with Hull's prudent conduct of foreign affairs and began to replace, with men of his own, the financial representatives in foreign posts whom I had chosen. And gradually he became more and more influenced by the viciously assertive staff that assembled around him, led by Harry White."⁷

The Churchill Plan

Morgenthau was a pawn. The evil plan that bears his name should more appropriately be called: The Churchill Plan.

The idea of destroying the Ruhr was not only to punish Germany—once again—by destroying its area of greatest industrial concentration. The Ruhr was the industrial base of all of Europe. By leveling it, no matter what the costs to the population, the British would go a long way in destroying the potential for the advance of industrial republics to challenge its own dying industry and national power. France would especially suffer.

As for Morgenthau, when he boarded the plane for Europe in August of 1944, he later wrote, "I did not expect to become involved in the question of the future of Germany. But as a result of the trip, I found myself projected unexpectedly in the very center of the German discussions."

In London Morgenthau spent two hours with Winston Churchill, an occasion he later described to his staff: "I got a

great kick out of it. He took me through his own map room . . . which was quite a thrill. He is a great fellow. Just to hear the President shout 'Hello' Churchill said, is like drinking a bottle of champagne."⁸

Churchill was acting on a carefully drawn profile of the U.S. Treasury Secretary. If his plan to dismember Germany was to succeed against the opposition of the Joint Chiefs of Staff, who were in constant controversy with the British, if Roosevelt were to be convinced, then it had to appear as an American proposal. In fact, he, Churchill, would oppose it when it was first raised. Roosevelt would be won to the plan by having to convince him.

Morgenthau was a good choice. As a Jew he could be trusted to be anti-German, but he was also pro-British. His objectives on the Morgenthau Plan were clear: "I can tell you this," Morgenthau told Harry Dexter White, "that if the Ruhr was put out of business the coal mines and steel mills of England would flourish for many years."⁹ In England in 1942 he had met with Churchill three times, and had reported in glowing terms about the British heroism and suffering. Even Churchill, he said, had been reduced to a bare subsistence. As Morgenthau told it the first time: Churchill "was in good form every time except the night his wife gave him a supper he did not like and so he did not talk all through supper. She said, 'I am sorry, dear, I could not buy any fish. You'll have to eat macaroni.' Mrs. Roosevelt was sitting right there. Then they gave us little left-over bits made into meatloaf. . . ." Twenty years later, according to Blum, Morgenthau recalled the episode differently. Churchill "called his wife down for serving fish in aspic, and then sank down in his chair for the rest of the evening and came to life again only with the champagne."¹⁰

Morgenthau supported lend-lease wholeheartedly although he was constrained to keep a lid upon British accumulation by the Senate watchdog Committee to Investigate

the National Defense Program chaired by Harry Truman. Morgenthau had difficulty in convincing the British that it was necessary to keep their surplus accumulation from lend-lease to \$1 billion if hell was not to break loose in the United States. At the same time, the French had been entirely cut off from lend-lease and the Chinese government of Chiang Kai-Shek was also being cut back. Morgenthau's comment on the Chinese and French complaints was, "Just as soon as we quit being Santa Claus we become unpopular."

Churchill did not neglect to take advantage of Morgenthau's willingness to collaborate with the Joint Distribution Committee, which was "rescuing" only a tiny fraction of Jews whom it first carefully screened. He was not mistaken in his profile. Morgenthau was psychologically capable of condemning the German nation, man, woman, and child, to death.

After Churchill praised Roosevelt, then Morgenthau recalled, he "started off, bang, on how England was busted. . . . He and I got along very well. We put it right on the line. . . . The interesting thing with Churchill was—he said—well, he was practically seventy and it was time he made peace with his Maker, and as soon as the war was over he would resign and be the most unpopular man in England. . . . I got the impression he wanted the Germans treated in a stern manner."¹¹

Harry Dexter White was also on this trip to London and in constant touch with John Maynard Keynes, then attached to the British Treasury, and British Foreign Minister Anthony Eden.¹² Morgenthau and White had to move quickly; the American Joint Chiefs of Staff had already released a Handbook of Military Government, which outlined policies for Germany similar to those General MacArthur would later apply in Japan and whose purpose was to get a ruined economy and nation on its feet. The Joint Chiefs mandated:

"Your main and immediate task is to get things running, to pick up the pieces, to restore as quickly as possible the official functioning of the German civil government. . . . The first concern of military government will be to see that the machine works and works efficiently. . . .

"The highly centralized German administrative system is to be retained unless otherwise directed by higher authorities. . . . All existing German regulations and ordinances relating to . . . production, supply or distribution will remain in force unless specifically amended or abrogated. Except as otherwise indicated by circumstances or directed by higher authority, present German production and primary processing of fuels, ores and other raw materials will be maintained at present levels. . . . The food supply will be administered so as to provide, if possible . . . a diet on the basis of an overall average of 2000 calories per day. Members of the German forces will be rated as normal consumers. . . .

"Should the indigenous producers of Germany be insufficient to provide such a basic ration, the balance will be made up of imports. . . . All possible steps will be taken to insure the utilization of German economic, material and industrial facilities to an extent necessary to provide such raw materials, goods, supplies, and services as are required for military and essential civilian needs. . . . The main objective of Allied Military Government in the financial field is to take such temporary measures as will . . . minimize the potential financial disorder . . . that is likely to occur . . . International boundaries will be deemed to be as they were on 31 December, 1937."¹³

Under Morgenthau's prodding, after his return from London, Roosevelt attacked the Joint Chiefs' memorandum as too soft on Germany—despite the fact that 2000 calories a day is 400 below the minimal requirements. The President lent his ear to the Morgenthau-Churchill Plan for Germany.

However, Secretary of War Stimson intervened with Roosevelt, submitting his own memorandum on September 6. Stimson protested:

"I cannot conceive of such a proposition being either possible or effective, and I can see enormous general evils coming from an attempt to so treat it. During the past eighty years of European history this portion of Germany was one of the most important sources of the raw materials upon which the industrial and economic livelihood of Europe was based. Upon the production which came from the raw materials of this region during those years, the commerce of Europe was very largely predicated. Upon that production Germany became the largest source of supply to no less than ten European countries. . . . The production of these materials from this region could not be sealed up and obliterated . . . without manifestly causing a great dislocation to the trade upon which Europe has lived. . . .

"I cannot treat as realistic the suggestion that such an area in the present economic condition of the world can be turned into a . . . 'ghost territory'. . . .

"I can conceive of endeavoring to meet the misuse which Germany has recently made of this production by wise systems of control or trusteeship or even transfers of ownership to other nations. But I cannot conceive of turning such a gift of nature into a dust heap.

"War is destruction. This war more than any previous war has caused gigantic destruction. The need for the recuperative benefits of productivity is more evident now than ever before. . . . Moreover, speed of reconstruction is of great importance if we hope to avoid dangerous convulsions in Europe.

"We contemplate the transfer from Germany of ownership of East Prussia, Upper Silesia, Alsace and Lorraine (each of them except the first containing raw materials of importance) together with the imposition of general economic

controls. We are also considering the wisdom of a possible partition of Germany into North and South sections, as well as the creation of an internationalized state in the Ruhr. With such precautions, or indeed with only some of them, it certainly should not be necessary for us to obliterate all industrial productivity in the Ruhr area. . . .

"Nor can I agree that it should be one of our purposes to hold the German population 'to a subsistence level' if this means the edge of poverty. This would mean condemning the German people to a condition of servitude in which, no matter how hard or how effectively a man worked, he could not materially increase his economic condition in the world. Such a program would . . . create tensions and resentments far outweighing any immediate advantage of security and would end to obscure the guilt of the Nazis and the viciousness of their doctrines and their acts.

"By such economic mistakes I cannot but feel that you would also be poisoning the springs out of which we hope that the future peace of the world can be maintained."¹⁴

Roosevelt vacillated, but on September 15, he initialed a memorandum, dictated by Churchill, which restated the Morgenthau Plan. This occurred at the 1944 Quebec Conference, where the day before Churchill had been handed a draft of the plan by Morgenthau. The British chief of state pretended to be outraged, going so far as to say that he looked upon the Treasury Plan as he would at chaining himself to a dead German. But by the following day, after Roosevelt had been drawn to the defense of his subordinate and of the plan, Churchill's histrionics were over. Roosevelt had the draft amended to include the words "dismantling industry of all Germany," not just the Ruhr and Saar areas. Churchill added the word "pastoral" to the draft.

The final version read: "The program for eliminating the war-making industries in the Ruhr and in the Saar is looking

forward to converting Germany into a country primarily agricultural and pastoral in its character.”¹⁵

It is clear why General de Gaulle was not invited to the Quebec conference, since the French would have been included victims of the plan. The Churchill Plan would have returned Germany to the pastoral dark ages Mackinder had called for in 1919. But the plan did not go through. Roosevelt was forced to disavow his own agreement to it when reports on the draft were leaked to the press by Secretary of War Stimson. It was an election year, and the Republican Party capitalized on the public outcry against it. Nevertheless, the compromise solution that was finally adopted, while not stripping Germany’s industrial potential, closed down industry. The year 1946–1947 was known in Germany as the “Year of the Turnip.” There was no work, no coal or oil for home heating or production, no food but turnips, as Germany lay in a *trummerfeld* (rubble heap) of ruins from the allied bombing.¹⁶

Harry Dexter White’s friend, John Maynard Keynes, described his reactions to the Churchill Plan in a memorandum dated October 4, 1944:

“Both Morgenthau and Harry White were considerably more interested in their plan for de-industrializing Germany than in anything else. . . . I took the line that all plans relating to Germany which I had seen so far struck me as equally bad, and the only matter I was concerned with was that it should not be the British Treasury who had to pay reparations to support Germany. I gathered that the plan is not quite as crude as it appeared in the reports from Quebec. All the same, it seems pretty mad, and I asked White how the inhabitants of the Ruhr area were to be kept from starvation: he said that there would have to be bread lines but on a very low level of subsistence. When I asked if the British, as being responsible for that area, would also be

responsible for the bread, he said that the U.S. Treasury would, if necessary, pay for the bread, provided always it was on a low level of subsistence. So whilst the hills are being turned into a sheep run, the valleys will be filled for some years to come with a closely packed bread line on a very low level of subsistence at American expense. How I am to keep a straight face when it comes to the Round Table talk I cannot imagine.”¹⁷

Understandably Keynes was not oversensitive. The architect of the International Monetary Fund and the World Bank was not only a member of the Round Table, but had been a collaborator of Nazi Economics Minister Hjalmar Schacht and a member of the European oligarchical association, the Pan-European Union.

Two months later, Keynes wrote a letter to a friend, Passant: “What frightens me most in the whole problem is that these issues are extremely likely to be settled by those (as I know by first-hand conversation) who have not given continuous or concentrated thought to it. . . .

“For, in fact, there is *no* good solution. *All* the solutions which are being talked about are not only bad, but very bad.

“No doubt we shall refrain from making the *same mistakes* as last time. But that is not too much comfort.”¹⁸

Why Versailles

Keynes knew whereof he spoke. He had been the official British Treasury representative at Versailles in 1919 in the delegation headed by Lord Robert Cecil, the council that “made the mistake” of creating the conditions for national and industrial resurgences in Germany, France, and Russia.

The delegation included Jan Smuts, representing South Africa, Lord Lothian, the personal aide to British Prime Minister Lloyd George, and Leo Amery of the Round Table.

All of these men would become members of the fascist Pan-European Union.

Keynes is credited as one of the first to openly attack the Versailles Treaty, protesting that its plan to connect extraordinarily high reparations payments demanded from Germany to an interlocking set of war debt mutually owed by the Entente nations, to each other but mainly to the United States, was unworkable. Keynes contended that the victorious powers would kill the goose that laid the golden egg—by asking too much of Germany, the country would be bankrupted and unable to pay anything.¹⁹ All well and good, except that it was Lord Keynes who had privately worked out the reparations plan with Cecil, and with Smuts, who added the clause making Germany liable for all allied veterans' pensions.

As Keynes knew well, the Versailles Treaty was never meant to work. Reparations would not benefit Britain which had suffered little war damage. Its purpose was to carry out the geopolitical goals Halford Mackinder described: to force Germany to march east again. The Anglo-American elites who convened at Versailles are the men who created Hitler and put him in power for that purpose.

World War I had not worked out as planned. The British plan to destabilize the Tsar had miscarried badly. Lenin had ridden to power on the coup and with a freer hand was carrying out Witte's reform program. France, despite the fact that trench warfare had obliterated much of the French countryside, was making a spirited bid for world leadership and again contesting Britain in the Middle East. Germany was at last free of the bureaucratic regime of the Kaiser, giving German industrialists unrestricted political power for the first time. The war had been much rougher on Great Britain itself than even the "realist" British ruling circles had ever predicted, and the United States had come out of the war in a stronger position than ever before.

In 1920, Bertrand Russell had traveled to Russia to survey the damage. He was seriously worried about the possibility of a new U.S.-Russia, and perhaps German, alliance emerging. In *The Prospects of Industrial Civilization* that he wrote upon returning from his trips to China and Russia, he outlined the situation:

"In these days of unemployment, for example, the fear of German competition would make it very difficult for a Labour Government to adopt unrestricted free trade with Germany. And it will certainly be a long time before socialists are in a position to create the machinery of international government. High finance, on the other hand, is ready to do so, and is impelled in that direction by urgent motives of self-interest. It is easy to imagine, a few years hence, a combination of Morgans in America, the banking interests in this country, Stinnes in Germany, and leading Bolsheviks in Russia, joining together in an informal committee to dominate the policies of their governments."

The form of the argument and the reference to British bankers are window-dressing, part of Russell's cover as a socialist. It is not Morgan who worries Russell, but the impulse represented by American industrialist Henry Ford. As Russell's partner H. G. Wells complained of Ford: "He is like Science. He projects raw things into the world, Ford cars which revolutionize the common roads and the common life of Americans, Ford tractors which set collectivization afoot in Russia."²⁰

Russell adds a footnote that explains clearly enough his own meaning: "See a very interesting memorandum prepared on behalf of the Industrial Group in the House of Commons (*The Times*, March 8, 1923), which says (*inter alia*): 'An economic alliance between this country, Russia, Germany, and the United States would be impossible to resist, even by the foremost military power of Europe!' It proceeds to give reasons for regarding such an alliance as

desirable and practicable, and to discuss the opposition to be expected from France.”²¹

Russell is writing about reality. Germany and the new Soviet Union had just signed a treaty abrogating all Russian war debt payments to Germany as a precondition for putting into effect a large-scale joint industrialization program.

The 1922 Rapallo Treaty was the culmination of a joint effort by the German General Staff—Generals Groener, von Seeckt, and Major von Schleicher—and Vladimir Lenin, Soviet head of state, to make industrial republicanism hegemonic. Cooperation extended so far that the German General Staff was training the Soviet General Staff in Berlin. Like the Brezhnev-Schmidt accords for twenty-five years of economic cooperation signed in May 1978, the Rapallo Treaty of 1922 anticipated a design for industrial expansion by both countries, coupled with projects to industrialize Africa. Key to this was the establishment of a gold-backed monetary system, to include the ruble, which would offer credits for export and for development of industry. Immediately, the treaty offered the potential of a union of German technology and organizing ability with Soviet manpower and raw materials, a formidable combination.

Nor was the Soviet Union to remain the backward partner. Lenin in 1920 had called for the development of plans for an electric power grid to cover all of Russia and to be extended Europeanwide. The Rapallo accord was the result of three years of industrial and military cooperation between the two countries. Krupp, like Ford, had already established a large truck division in Russia, and other German firms were building airplane factories.

In the eyes of Russell and the British Round Table, a Russian-German alliance could not be allowed. The problem was only made more complex by the French question. It was to solve this array of problems, easily foreseen by 1919, when

the Bolshevik Revolution could not be defeated, that the Versailles reparations policy had been designed.

Russell laid out the new possibilities for adversary relations among the continental European powers as he continued in the same book:

“For the present, the Bolsheviks cannot easily be admitted, because they refuse to subscribe to the dogma that private property is sacred, upon which all high finance pretends to rest. But Russia’s need of foreign credits is compelling the Bolsheviks to nominal admission of the Russian debt, and as everyone knows that Russia cannot actually pay, a nominal admission may be enough to placate the financiers. Thus Russia may become a party to the policy of the Washington and Genoa conferences. This policy has two sides. From the point of view of the financiers, it is an attempt to prevent what they have lent to the belligerents from becoming a bad debt, and to find in Europe and Asia fields for the investment of fresh capital. From the point of view of Germany, Russia, and China, it is an attempt to revive or create industry so as to become solvent and ultimately rich and powerful. For the moment, the interests of the two sides are more or less in agreement. It is therefore conceivable that an international government might grow up in this way. But though conceivable, I do not think it is probable, for reasons which I will briefly set forth.

“There is, first of all, a powerful opposition from the point of view of a narrow nationalism. France and Japan think that they can acquire more wealth by means of their armies than by means of finance; therefore they oppose everything that would tend to make peace secure. France is supported, for nationalist reasons, by Poland, Czecho-Slovakia, Romania, Serbia, and Turkey, and we dare not be very hostile to Turkey because of the Indian Mohammedans. . . .

“We must say a few words as to the relations of England

and America. It would be exceedingly rash to hazard a prophecy as to the future of Anglo-American relations. Nevertheless, it seems as if one of two things must happen, either an alliance in which the British Empire would take second place, or a war in which the British Empire would be dissolved. An alliance would only be possible if we sincerely abandoned all furtherance of our own imperialism and all opposition to that of America. If this should happen, an English-speaking block could very largely control the world, and make first class wars improbable during its existence. Possibly the results would not be very different if there were a struggle for supremacy between England and America, ending in the defeat of England. The Dominions would in that case gravitate to America, and the only difference would be that the United Kingdom would belong to the European system instead of to the English-speaking group.”²²

As Russell was writing, not only had the Rapallo accords between the Soviets and German industrialists gone through, but the United States was also seeking economic opportunities in Russia.

In October 1920 a \$3 billion trade deal had been announced between a consortium of West Coast industrialists and the Soviet Union. It was “the single biggest order in the history of the world,” proclaimed the *New York Times* on October 26, 1920. In return for items ranging from 50,000 tons of leather, 5,000 sets of automatic block systems, 1,000 grain storage elevators, 1,000 powerhouse installation boxcars, tractors, typesetting machines, cars, trucks, motors, and on and on, the Russians offered the Americans the coal and oil concession for Northeast Siberia.²³

A man named Washington Baker Vanderlip was the spokesman for the group. He had issued a number of statements highly critical of British propaganda circulating monster stories about Lenin. On October 26, 1920, the *New*

York Times carried an article about the Soviet Union that quoted Vanderlip as saying: “Reports of rebellions and street fighting are absolutely false, and are, I believe, foreign propaganda designed to prevent legitimate American business activity in this great Russian market.”

On November 22, 1920, Vanderlip was quoted again: “Americans are now looked upon in Russia as the country’s only foreign friends, and the people remember the long historic friendship between the two nations.”

The next day another story appeared: “President Wilson is now endeavoring to balk trade with Russia by engineering a Bolshevik scare in the United States. . . . England has a thousandfold more reasons to fear communism; yet she has just accepted a trade agreement with Russia.”

Vanderlip claimed in a December 12, 1920, article that only as a result of his successful negotiations with the Soviets had England and France raised their blockade against the country and resumed trade relations. He reported that the British offered to buy one-half of his concession and underwrite the other half. In an article covered in the *Times* two days later, Vanderlip blamed British espionage for forcing him to change his itinerary. He castigated Wilson as “an autocrat at the inspiration of the British government” for blocking U.S.-Russian trade, and then, from the opposite vantage-point as Russell, mooted the possibility of a war breaking out between the United States and Britain. If such a war should break out over oil rights, he suggested that the United States nationalize British oil interests.

On December 13, the newspaper quoted him: “It is true that I have received offers from British interests, interests so close to the Government I can mention no names. I did not seek them and I have not dealt with them, though I am still being pursued with offers to enter into an arrangement.”

H. G. Wells also traveled to the Soviet Union while Vanderlip was there, and attempted to spy on the American

industrialist. Wells also met with Lenin, whom he lectured on the proper mentality for a socialist if he is to rebuild his country with British approval. Lenin patiently explained to Wells his plans for rebuilding the economy through the electrification of industry, as each province came back under Bolshevik control.²⁴ In a biography of Lenin, Leon Trotsky recorded Lenin's disgust with the dirty little man. "What a petit bourgeois he is! He is a Philistine! Ah, what a Philistine!" Lenin was reported to have said.²⁵

Vanderlip had equal contempt for Wells. Writing on his meeting with the British "socialist" in an article appearing in *Asia: Journal of the American Asiatic Association*, called "Sidelights on Soviet Moscow," Vanderlip said: "A year ago, when the world's demand for fuel oil showed no abatement, a former officer of the British navy approached one of my Los Angeles associates for part of the capital to float a British syndicate to exploit Siberian oil . . . it was evident that the British were moving toward a concession from Lenin. Within twenty-four hours we decided to act on our own account. . . .

"Wells seemed to me that pathetic object—an Englishman out of reach of English comfort for several weeks. Moreover, he was disturbed by 'rumors.' 'Get out of this country as speedily as you can,' he said to me in private. 'This town will be drenched in blood within a fortnight. I have inside information.'"

Vanderlip took no heed of the stupid deception and remained in Moscow to meet with Lenin: "I laid a second proposal before Lenin and his associates. What if a responsible American businessman emerged from Russia with a contract for American goods big enough to startle the world? What effect would that have on the British and French competitors of America? Would they permit their government to go on promoting the futile adventures of Deniken and Wrangel and the Poles? What effect would such a

contract have on the restoration of trade with Russia—and hence in Europe generally?

"The answer was obvious, and my offer was accepted. Within ten days I completed arrangements for the Vanderlip Syndicate to acquire a fiscal agency for the Russian government in America for the purchase of \$3,000,000,000 worth of American goods within a period of three years.

"Since then the King of Great Britain in a speech from the Throne has advocated the reopening of Russian trade."

In the same period the American Harry Sinclair was granted a concession to explore oil in northern Sakhalin, and in early 1923 he was given the plum: a concession to develop all the Baku oil. This was an extremely damaging blow against the British, who were backing Royal Dutch Shell and Rothschild interests in their attempts to regain the concessions they had held under the Tsar.

But by 1923, the British oligarchy was beginning to recoup its losses—aided by the convenient deaths of three people.

First, U.S. President Warren Harding died—right at the point that he was moving toward open recognition of the Soviet Union. The circumstances of his death were suspicious. He had collapsed at a speaking engagement on a tour of Alaska; the attending physician diagnosed the cause as indigestion from eating tainted crabs, but Harding had eaten no crabs on the trip. The President began to recover, went into a reversal, and died on August 3, 1923. The diagnosis was coronary embolism; no autopsy was performed.

With Harding's death, the situation in the United States was quickly reversed. The Coolidge administration that followed withdrew support from those Americans who were opening up the Soviet Union. Recognition of the Soviet government would not take place for another ten years, when Franklin Roosevelt came into office.

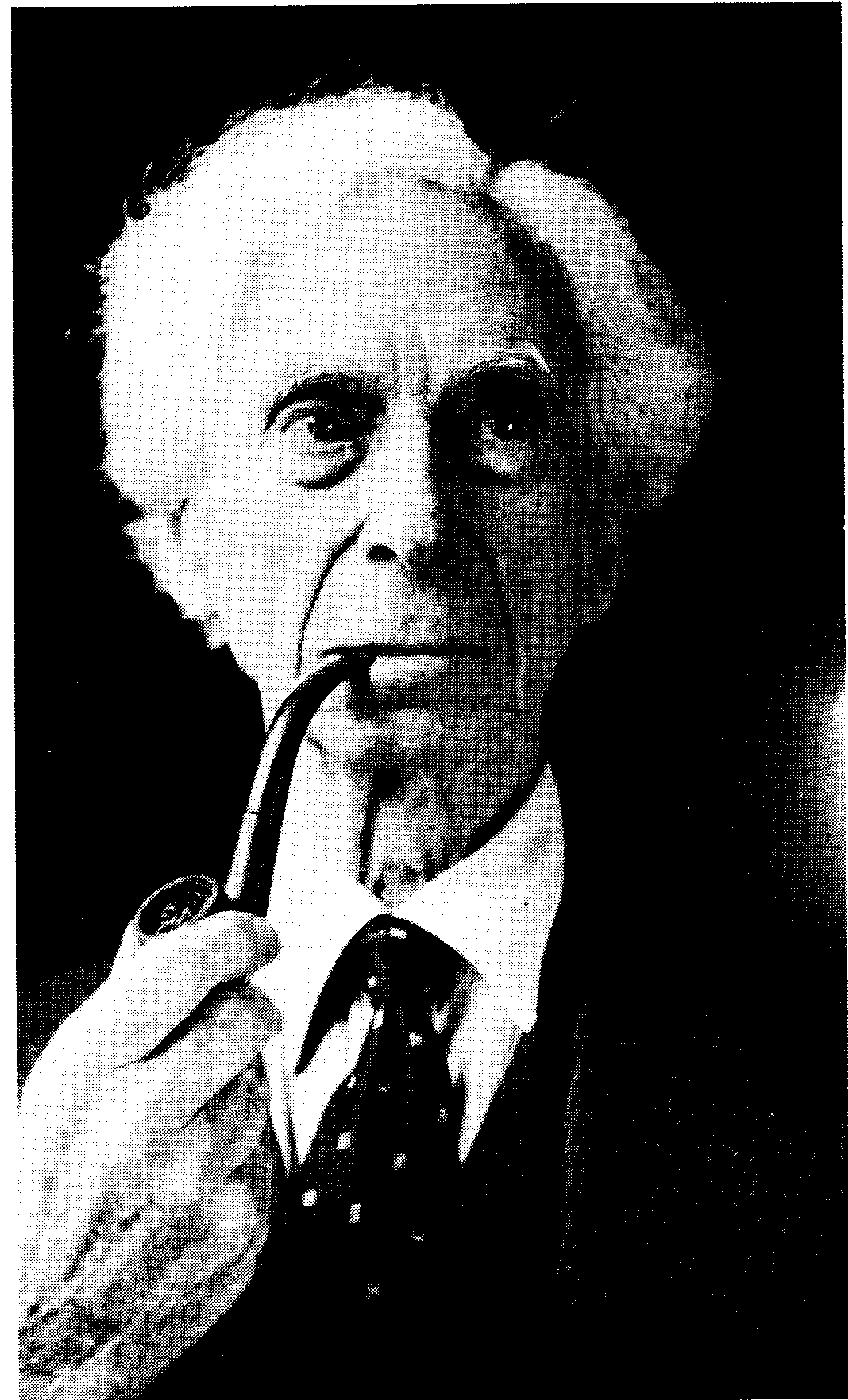
Sinclair's credit was destroyed by a vicious Abscam-style

press campaign against him, which featured the so-called Tea Pot Dome scandal. Sinclair was accused of bribing Interior Secretary Fall for a concession to pump oil on government lands for sale to the Navy during World War I. Sinclair was jailed and prevented from taking advantage of either oil concession. The Soviets were thrown back on their own resources to develop their oil fields. This was an immediate penalty for them, but in the long run it was the United States that lost—politically and economically.

The situation was made worse with the death of Lenin in 1924. The cause of death was presumably a cerebral hemorrhage stemming from injuries sustained when he was shot on August 31, 1918, by the anarchist Dora Kaplan. Leon Trotsky, in his biography of Stalin, mooted that Lenin could have been poisoned, since his death followed an apparent period of recovery and was accompanied by symptoms associated with poisoning.²⁶ Certainly the British had had a hand in the attempted assassination by Dora Kaplan.

Kaplan was a Left Socialist Revolutionary and a known associate of Sir Bruce Lockhart, a British intelligence agent stationed in Russia under cover of diplomatic assignment. The design was that the assassination would coincide with uprisings in Moscow and Petrograd organized by another British agent, Sidney Reilly. But Reilly was late, and Kaplan shot too soon. Both Reilly and Lockhart were picked up after the attempt with incriminating documents on their persons. Reilly ate part of his; Lockhart used his to wipe himself in a prison john, remarking later that fortunately, the papers went down easily. Although Lockhart was never formally charged with complicity in the attempt to murder Lenin, he escaped trial only because of his diplomatic status, and was ushered out of the country.²⁷

In Germany, the thrust behind the Rapallo accords had been seriously weakened by the murder of German Foreign Minister Dr. Walter Rathenau in the summer of 1922. Rath-



Bertrand Russell



H. G. Wells

Coefficient Robert
Cecil in the 1950s



Lord Arthur Balfour in the 1920s



Lord Alfred Milner in 1914,
the representative of the “race
patriots.”

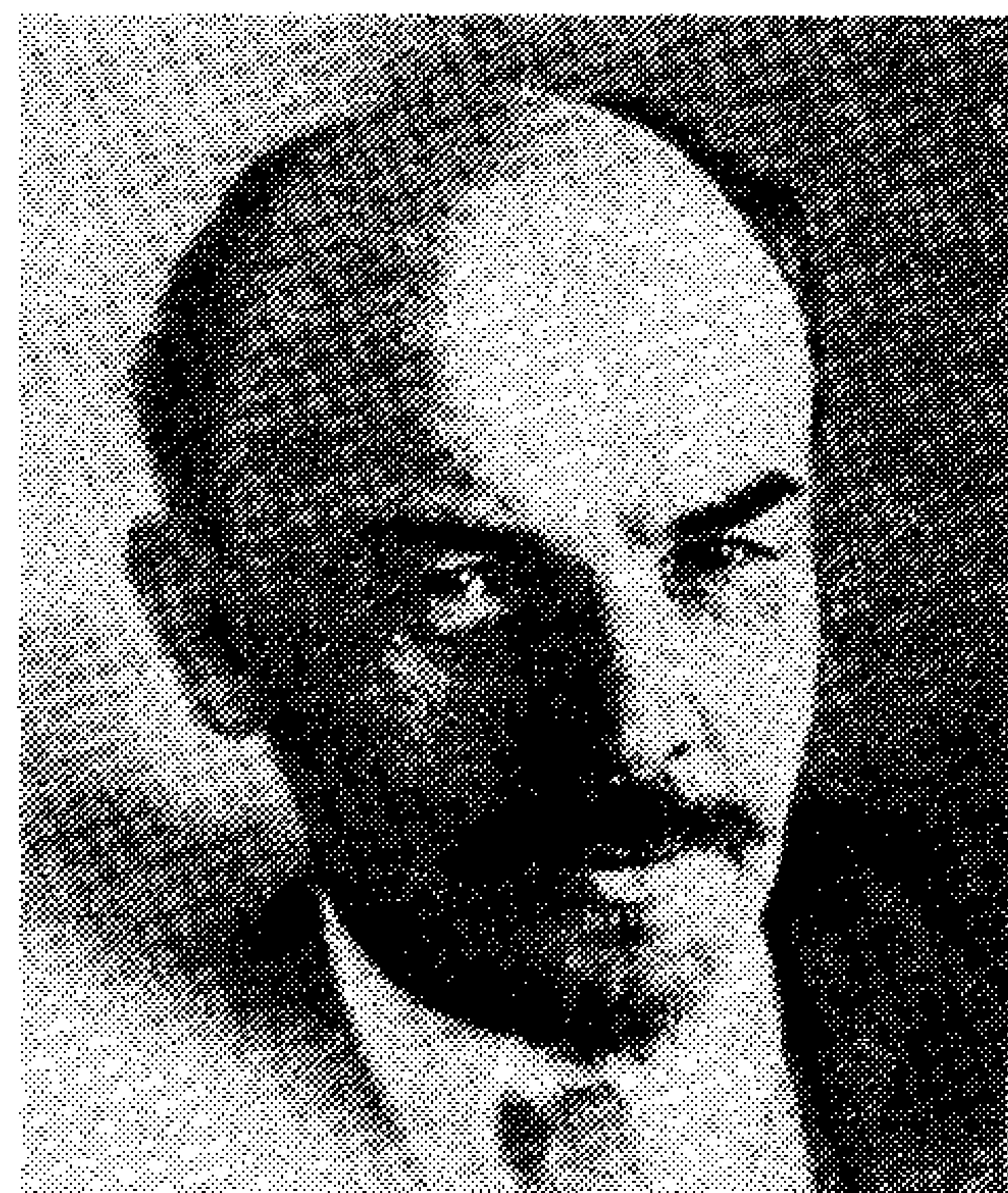
Milner’s kindergarten of
geopoliticians, standing (l to r):
Robert Brand, Herbert
Bauer, Lionel Curtis; middle
row: Hugh Wyndham,
Richard Feetham, Patrick
Duncan, J. F. Perry, Dougal
Malcolm; front row: John
Dove, Philip Kerr (Lord
Lothian), and Geoffrey
Robinson.



Coefficient Leo Amery

Beatrice and Sydney Webb





Vladimir Lenin, who upset the Coefficients' plan for World War I.



Alexander Helphand, a.k.a. Parvus

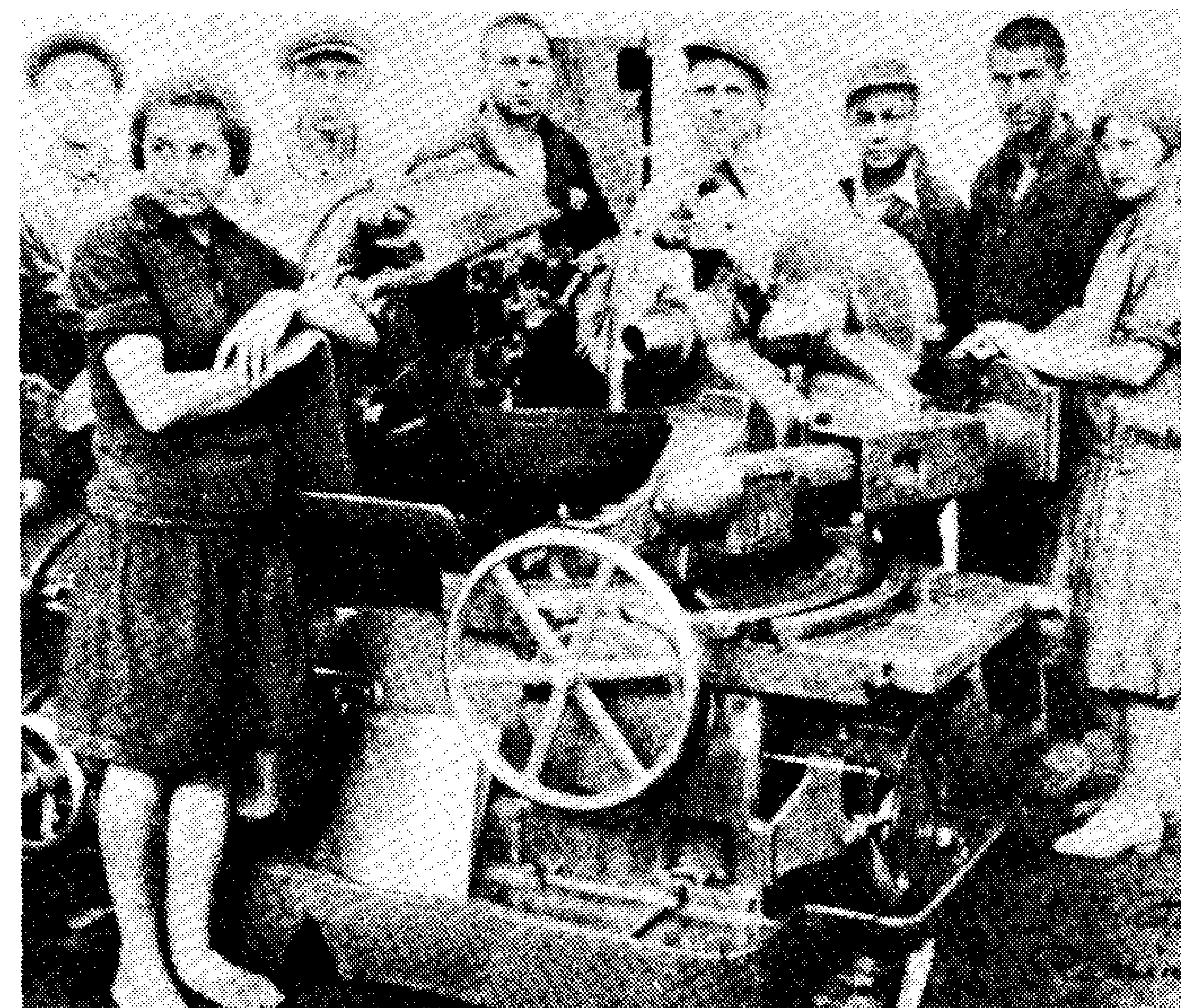


British troops in the trenches. British casualties were higher than even the realists expected.

Dr. Walter Rathenau, who signed the 1922 German-Soviet Rapallo Treaty



The "Americanizing" of Russia: American and Soviet specialists gather round one of the machine tools made by the Cross Company of Detroit for a Stalingrad truck plant





John Maynard Keynes (r), the architect of Versailles, with Henry Morgenthau, Treasury Secretary under FDR, whose name is attached to Churchill's plan to turn Germany into a nation "pastoral" in character.



The first meeting of the Reichsbank with Hjalmar Schacht sitting, third from left.



The Dawes Commission en route to Germany, where it ordered the dismantling of the country's railroad system. Rufus Dawes is second from the right.



Adolf Hitler

Karl Haushofer, the ghost writer of *Mein Kampf*, who also wrote a complimentary introduction to the German edition of Russell's *Problems of China*.



Plotters against Hitler whose requests for support were denied by the British:



General Beck (r) and General von Fritsch



General von Schleicher



Pastor Bonhoeffer



The former King Edward VIII shakes hands with Hitler in 1937.

Neville Chamberlain signs the Munich Pact, the British seal of approval for the crushing of the "Czechoslovak sausage."



Lloyd George greets Hitler, "Germany's greatest man."



Cliveden Set enthusiast Joseph Kennedy with Nazi foreign minister Joachim von Ribbentrop.





Churchill strides down a London street during his “delicious war.”



The ruins of what was once Mannheim, Germany.

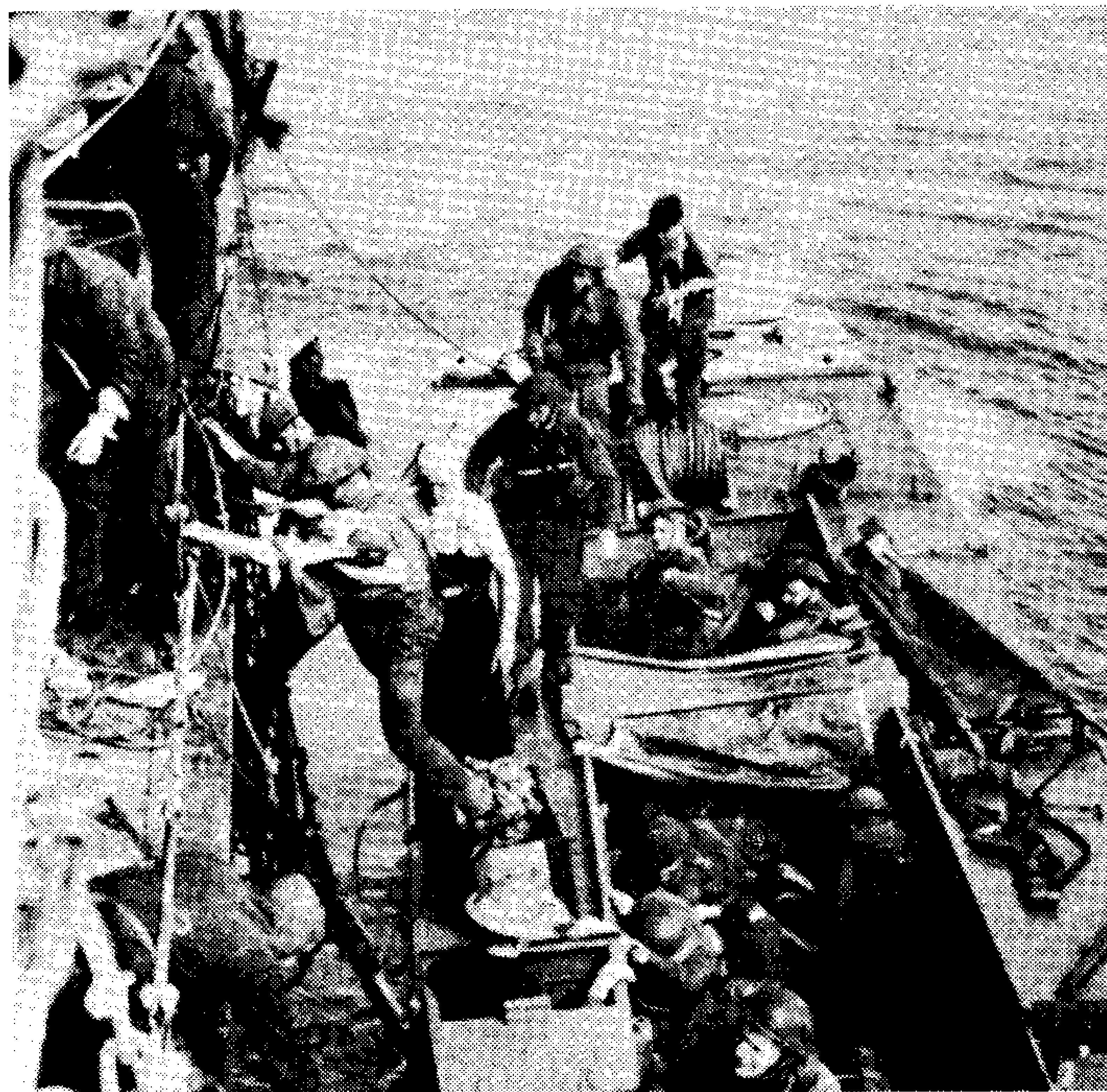
Stalingrad after the battle.





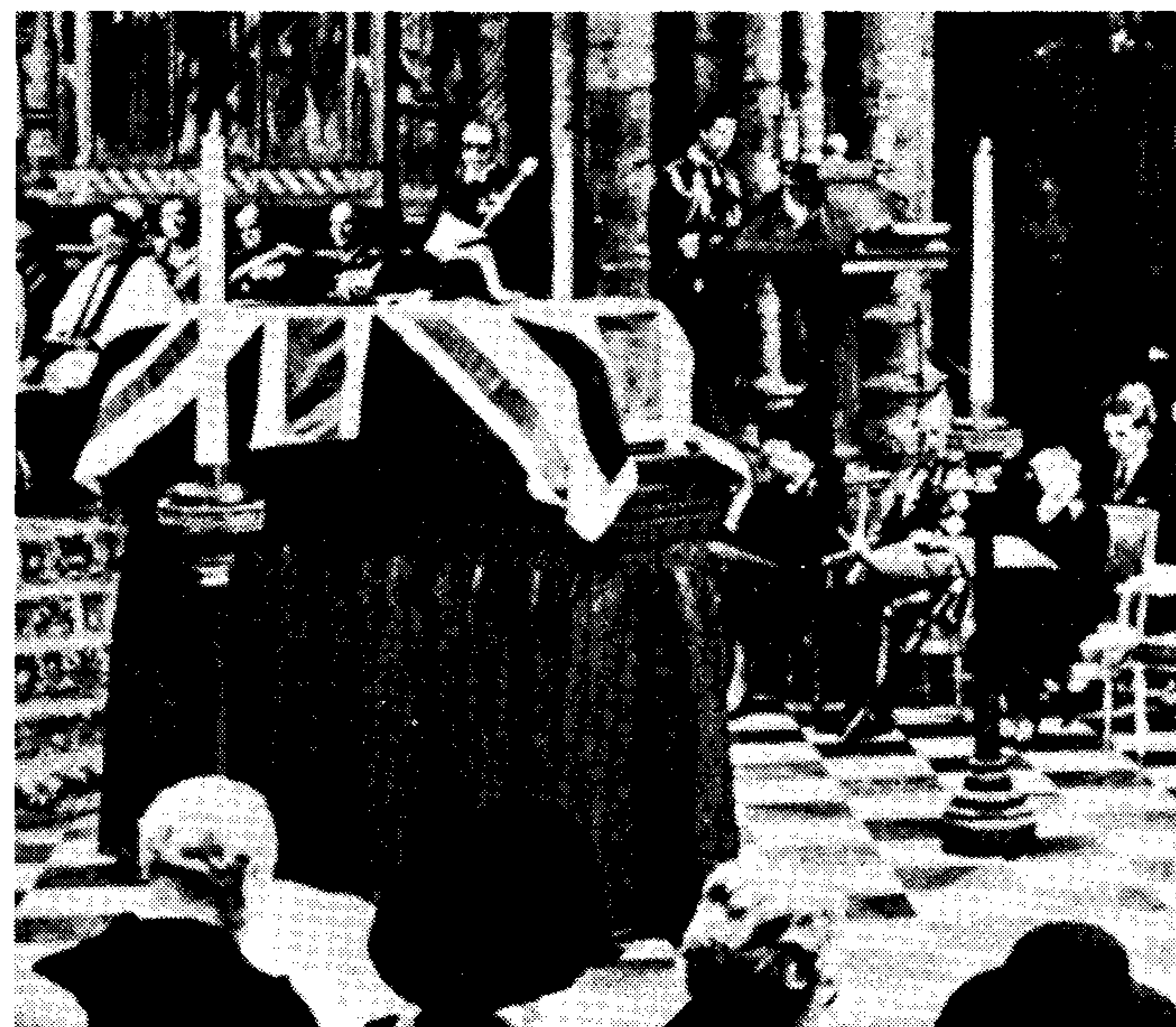
British troops awaiting evacuation at Dunkirk, an escape permitted the British on orders from Hitler.

Survivors of Dieppe, Mountbatten's Combined Operations' designed disaster to "prove" the inability of the Allies to launch a second front in 1942.



Churchill and Truman at Potsdam, where the American President refused to discuss plans for a new war against the Soviet Union.

Mountbatten's murdered body lies in state in 1979—several months after he had exposed the concept of limited nuclear war as a strategic fallacy.





The first to play the China card: Bertrand Russell in 1923 at the National University of Peking, where he gave classes to Mao Tse-tung and Chou En-lai.

enau was a leading German industrialist, who had inherited a controlling interest in the German Central Electric Company and had played an important role in the German economic mobilization during World War I.

Rathenau was overtaken while driving and gunned down by right-wing terrorists. Although his murder occurred in a period of rising right-wing violence that peaked with Hitler's Munich Beer Hall Putsch at the end of the next year, Rathenau was killed only three months after he had placed his signature on the Rapallo accord.²⁸

With the unraveling of the proto-alliances between the Soviet Union and Germany and the United States, by 1923 the British had already prepared the conditions—as they had prepared them for World War I—for World War II.

Versailles Begins to Bear Fruit

As Lord Curzon, then British foreign secretary, said, for the British, the League of Nations was a good joke.²⁹ Disarmament was merely a cover for secret treaties. For example, Britain signed a secret agreement with Germany in 1935 to violate the League-imposed limitations on the German navy. Disarmament was also a convenient pretext for denying French demands for a joint British, French, Czechoslovak mutual security pact. This left the French with an uneasy suspicion that their country would again be turned into a theater for war.

The French government of Poincaré, in power from 1918 to 1924, also tried to come to agreement with Germany. The major issue between the French and Germans was reparations.

German industrial circles, led by Krupp and Siemens, decided not to abide by Versailles. Had they satisfied the debt and reparations payments demanded of them in 1919, the country would have been reduced to a wasteland, its

industry leveled. Instead, German industrialists reinvested their surplus to capitalize industry, resulting in a significant rise in real income. And they deliberately inflated their currency as a way of deflating the value of payments.

This caused grave problems for France. While France and Britain had approximately the same war debt, France was in a worse position because of the heavy costs due to war damage and reconstruction. Poincaré could afford to release the Germans from their reparations payments to France only to the extent that France received credits for rebuilding the country and relief on its debt payments. He submitted a proposal to the French cabinet for a simultaneous settlement of reparations and inter-allied debts, which was approved in July 28, 1922.

Lord Balfour personally intervened to prevent the submission of the proposal at the League of Nations which followed thereafter. France then demanded enforcement of German reparations payments by territorial and productive guarantees. The British, now in precisely the position they had aimed for when they planned the Versailles Treaty, opposed this. They adopted a liberal pose. Yes, Lord Keynes had been right. Reparations payments were unrealistically high. The French should make do.

Unless the Germans were to strip their economy, it was impossible for them to make payments—the British had finally adopted the principle of protective tariffs and placed a 26 percent import tax on all German imports in 1921, a tariff that also hit the French. In January 1923, the French were driven to the disastrous step of occupying the Ruhr to enforce reparations payments. The Germans replied with a near general strike in the area.³⁰

Since the Ruhr, sixty by thirty miles in extent, contained 10 percent of the German population, produced 80 percent of the country's coal, iron, and steel, and handled 70 percent of its freight traffic, the year-long occupation destroyed the German economic recovery, which had acutally raised per

capita income in the country about 16 percent above the 1913 level.

The French economy simultaneously bore the extra burden of the occupation without realizing any economic or political benefits. Only the British, who naturally had condemned the French occupation, benefited. The Poincaré government was overthrown; the liberal regimes that followed were subservient to the British.

Rathenau had tried to avert this disaster at the 1922 Genoa Conference called by British Prime Minister Lloyd George. He had asked that Germany be given a moratorium on war debts; he was refused. It was then that Rathenau signed the Rapallo accord, reportedly after a night of sleepless indecision. Well he knew the political risks in store for Germany, if not for himself.

Following the French occupation of the Rhine, the German economy collapsed. The German industrialist grouping was forced to capitulate. The reparations payments were re-scheduled, and American funds were made available with the understanding that the economy would be restructured. The Dawes Committee, led by banker Charles C. Dawes, representing the Morgan interests, explained its policy in a published report: "Psychological considerations require an institution which should be so far new in its policy and administration, as to detach it entirely from the errors of the recent past and restore the older traditions of German banking."³¹

Hjalmar Horace Greeley Schacht was installed as head of the central bank, the Reichsbank, to enforce the blood-letting.

The Making of a Fascist Economy

Schacht, in his autobiography, *Confessions of an Old Wizard*, bragged that he was known as the "destroyer of German

industry" because he went "to such lengths in refusing to grant credits that some failures resulted in individual branches of German industry."³² His methods of extracting the loot for his creditors are the same as that used by Federal Reserve Chairman Paul Volcker today against the U.S. economy.

Schacht and the Dawes Committee immediately went after the backbone of German industry: the railroads. In 1913, the state-owned German railroad was the largest, best-maintained, and most efficient in the world, and consisted of 27,940 locomotives, 62,050 carriages, and 647,150 wagons. Most of this stock was either destroyed in the war, taken over by the Entente as part of the Armistice settlement or ceded to the territories handed over under the Treaty of Versailles. There was almost no replacement of stock during the war, and immediately afterward, a large portion was junked as obsolete.

Nonetheless, at the end of 1923 there were 29,966 locomotives, 67,800 carriages, and 723,100 wagons. In addition, all trains had been fitted with new technology, such as expensive, continuous brakes, which allowed for a significant increase in train speed and lowered the accident rate. Two-thirds of the entire stock existing in 1923 had been built between 1919 and 1923. The railroad was the biggest employer in Germany, with a workforce of 700,000.

Under the Dawes Plan, the railroad was mortgaged to provide collateral for international loans used to refinance the reparations debt. The operation of the railway was taken out of state hands and placed in a private company whose sole task was to transfer profits to the Reichsbank, and from there, directly to debt repayment. To increase revenues, tariff rates, which had been kept low to support industry, were raised.³³

A report released by the Brookings Institution emphasized the point:

"They emphasize the temporary gains to be derived by virtue of the fact that large capital expenditures have recently been made; but they emphasize still more strongly the desirability of raising rates and conducting the railroad system with a view to maximum earnings rather than in the interest of the country as a whole. . . .

"The Committee insists that the railways must rather be worked as a commercial enterprise, that is to say, with the determination to fix the rates so as to produce all the receipts that can be obtained. They point out that both before and since the war, the tariffs have been kept too low. . . . In future years we assume that, under commercial management, new capital will not be spent, unless with the assurance that the resulting profits or economics will at least suffice to meet the interest."³⁴

Hjalmar Schacht was a student of British political economy—which had formed the subject of his doctoral thesis. His first act upon taking over the Reichsbank was to visit England to meet with Montagu Norman, governor of the Bank of England.³⁵

The British System of credit was to be introduced into Germany with a vengeance: the British anticapitalist notion of free trade was used to destroy German free enterprise; a pro-industry banking policy would be replaced by asset-stripping of already existing industry; industrial decisions in the name of national interest had been outlawed.

The Dawes Committee report was specific about its intentions: German exports would be stopped "unless they can be confined to natural products of Germany, such as those specifically dealt with in the Treaty (coal, coke, dyestuffs, etc.) and in the second place to exports which do not entail the previous importation into Germany of a large percentage of their value . . . in order to prevent Germany's reentry into other markets."

The effect of Schacht's measures on the German population were equally devastating. In 1925, in a coordinated blitz with the minister of economics, 37,000 civil servants were dismissed in one fell swoop. Unemployment averaged 2 million, or one-seventh of the working population. State budgets and public employment across the board were slashed, as taxation was drastically increased. Despite Schacht's demands that the only way to solve Germany's economic problems—that is, satisfy its creditors—was to drastically reduce the standard of living of the population, not until the Ruhr industrialists locked out 200,000 workers in 1928 with the stated aim of destroying collective bargaining and industry-wide contracts did the Schacht program take full effect. In the face of mass unemployment, the trade unions were defeated. "How could the trade unions call workers from their posts when they knew that millions of unemployed were waiting for the moment when these places might become vacant?"³⁶

With the Bruening government of the next year, Schacht enacted emergency measures "For the Protection of the German Economy and Finances." Wages were reduced by 15 percent and collective bargaining rights were ripped up.

Fascism arrived in Germany before Hitler came to power.

Already in 1930, on the eve of the world depression of 1931, Schacht was urging that Hitler be brought into a coalition government as the only force capable of gouging the real economy further, and left his post at the Reichsbank to go the United States to propagandize for the coming Nazi regime. At the Harzburg Conference of Germany's fascist parties in 1931 it was Schacht who was called on to enunciate the program for the coming Reich. Schacht stressed that his program "rests on a few fundamental ideas. . . . namely to extract from our native soil whatever can be extracted and finally *to work hard for an entire generation.*" When Hitler took power in 1933, Schacht later wrote in his autobiography,

"I asked him whether he insisted on my entry in the party as a condition of cooperation. To my great relief Hitler replied in the negative. I would never have accepted a subordinate position under his party jurisdiction."³⁷

With Hitler as the enforcer, Schacht financed a "recovery" based on the issuing of MEFO bills, standing for the *Metall Forschungsinstitut GmbH*, a corporate front group founded by the central bank, the ministry of defense, and the four major armaments producers to provide credit for arms production. With Schacht's strict credit controls, savings and commercial banks were forced to invest 30 percent of their deposits into MEFO-bills, municipalities up to 90 percent, and similar ratios were set for insurance funds, both public and private. With MEFO bills, Schacht expanded the currency 33 percent from February 1934 to February 1938. How was this paper empire maintained, since war production produces no hard-commodity wealth for consumption? First, other industry was greatly constricted. In special 1934 decrees, to control the nation's fiber industry, for example, a 36-hour work week was imposed, new plant or capacity was forbidden, and a ban was placed on new technologies. Investment in consumer goods dropped by 27 percent between 1933 and 1939.³⁸

The effect was felt on the population, whose wage rates were fixed by Schacht through the state-appointed Trustees of Labor, at the depression level of 1933, which was already approximately half the wage rate of 1928, which in turn was significantly below that of 1913. As rearmament progressed, the wage rates dropped even below that of 1933. Schacht had turned Germany into a negative growth economy—fascism, for which Hitler was merely the enforcer.

In his entire program, Schacht was backed by the British. Schacht and Montagu Norman remained the powers behind the throne until 1939, when the British broke faith with Hitler and Schacht.

Those, like Milton Friedman, who claim that Schachtian economics can be imposed without fascism, lie. Hitler was Schacht's enforcer. In *Schacht, Hitler's Magician*, written in that year, Norbert Muhlem quoted an interview between Schacht and American columnist Dorothy Thompson in 1931. Schacht said, "No, the Nazis cannot rule, but I can and will rule through them."³⁹

Creating the Nazi Cult

Lloyd George, the hero of the Versailles Treaty, prime minister at the head of Lord Cecil's delegation, recorded his first 1935 meeting with Adolf Hitler in his diary: "Hitler is a very great man." The German Nazi had given Lloyd George a signed photograph of himself, and Lloyd George had proudly replied: "How honored I am to receive the gift from the greatest living German." Back in England, he wrote of Hitler in glowing terms, reported in the *Daily Express* September 9, 1936: "He is a born leader of men. A magnetic, dynamic personality. . . . The old trust him. The young idolize him."⁴⁰

Hitler was not a "born leader of men." He was a creation of the British cult society of Bavaria, ruled by the feudal Wittelsbach family, and a protégé of the British-allied cultist and geopolitician Major-General Karl Haushofer, groomed to carry out Britain's project to march Germany to the east.

Even the swastika insignia was not unique to the Nazis; it adorns the grave of British imperialist John Ruskin and can be found on the frontispieces of Rudyard Kipling's first editions. The swastika was the symbol of the Thule Society, of which the young Hitler was a member.⁴¹

In 1919, only four years before Hitler's Munich Beer Hall Putsch, the Thule Society, coordinating interchangeable groups of anarchists, had incited a series of right- and left-wing uprisings in Munich to destabilize the government of Dr. Walter Rathenau.⁴²

Spawned in Vienna from the circles associated with the father of Count Coudenhove-Kalergi, the Thule Society was the German branch of the Theosophy Movement, itself a British product of the late 1880s. The Society's spiritual father was Edward Bulwer-Lytton, British colonial secretary during the British Opium Wars against China and later High Commissioner in India. Bulwer-Lytton was an outspoken promoter of the Isis cult, the pagan ritualistic cult that formed the basis of Theosophy and all other British cults to this day.⁴³

Bulwer-Lytton's protégé, satanist Aleister Crowley, who in turn trained Aldous Huxley, helped found the British equivalent of the Thule Society: the Isis-Urania Hermetic Order of the Golden Dawn. The ghost writer of *Mein Kampf*, Major-General Karl Haushofer, was initiated as a controller of the Order of the Golden Dawn.⁴⁴

Bulwer-Lytton's spiritual ties with Nazism go deeper. His first novel, *Rienzi*, became the story for Richard Wagner's first opera. Wagner set British cult life to music. The proto-fascist composer moved to Bavaria, where he became the court musician for the Wittelsbach family, who held elaborate Bayreuth festivals where his operas were performed. Hitler claimed to have seen Wagner's *Die Meistersinger* over a hundred times.⁴⁵

In *Mein Kampf*, Hitler described seeing the opera *Lohengrin* at the age of twelve as the experience that changed his life, leading him to reject an ordinary career. During his trial after the abortive Munich putsch in 1923, he equated his emotion when standing at Wagner's grave to the ideals that had motivated his attempt to seize the government. In 1933, *Die Meistersinger* was performed at the victory celebration of the Nazi seizure of power.

Wagner was an open race ideologue and anti-Semite. Of his operas such as *Siegfried*, which glorify pre-Christian German cults, he said: "I pour life through all your veins; life

is law unto itself. . . . We must be brave enough to deny our intellect."

In this Wagner took his lead from Bulwer-Lytton, whose 1871 novel, *Vril: The Power of the Coming Race*, contained nearly everything that Wittelsbach retainer Houston Stewart Chamberlain later had to say on racial "theory." They were all of one circle. Chamberlain was married to Wagner's daughter Cosima. The name of the first secret society founded by Karl Haushofer was the "Vril Society."⁴⁶ Haushofer was a second-generation geopolitician; his father Max had taught the subject at the Munich Polytechnical School. Upon graduation, Karl was given a royal commission in the Bavarian Army. In 1899, he was attached to the Bavarian General Staff, and in 1904 was sent to Japan as a military attaché. His tour of duty was extended for two years during which time he stayed with Lord Kitchener in Bulwer-Lytton's India.

Haushofer's native Bavaria, the most backward part of Germany, on the border of Jesuit-controlled Austria-Hungary, was the perfect breeding ground for the cults that became the Nazi movement. Hitler, although an Austrian citizen, served in the Bavarian Army during the First World War and was recruited there as a low-level intelligence agent. His later subordinates had similar roots. Heinrich Himmler was a member of Bavarian military circles. Hermann Goering married into a Swedish banking family with connections to the Wittelsbachs and studied at the University of Munich. Rudolf Hess was a protégé of Karl Haushofer, serving as his aide-de-camp in the war and studying geopolitics under him at the University of Munich.⁴⁷

The House of Wittelsbach had governed Bavaria under the same name for almost 700 years. The family is interbred not only with the Hapsburgs and the Hohenzollerns (the family of the Kaiser), but has family ties to the British ruling family, the House of Hannover.

While the Wittelsbachs were rarely able to wield power directly, due to their increasing mental incapacity, they served as an institutional base, along with the Hapsburgs, for the Jesuit-controlled black oligarchy. Heinrich Himmler, whose father was the Wittelsbach tutor, modeled the Nazi SS, the *Schutzstaffel*, on the Jesuit order.⁴⁸ From their throne, the Wittelsbachs and their advisers commanded a vast private intelligence network numbering in thousands to supplement their Royal Bavarian Army, which, after the Prussian army, was the second largest in Germany. When Bavaria joined the German Empire in 1870, it was only with the proviso that it could maintain an independent army, and intelligence and diplomatic services. Their bankers, the Thurn und Taxis family, are allies of the Rothschild banking group. British-born Houston Stewart Chamberlain, a distant relation of the "appeaser" Prime Minister Neville Chamberlain, became the power behind the Wittelsbach throne until his death in 1927.⁴⁹

During its centuries in power, this evil family had been responsible for provoking the Thirty Years War in 1607. Maximilian I of Bavaria deliberately violated the peace treaty between Catholics and Protestants and dispatched an army to occupy the Protestant town of Donauwirth. Within a short time, Protestant and Catholic armies were slaughtering each other and ravaging urban centers throughout Europe. Bavaria, however, was spared much of the destruction, because the Wittelsbach treasury helped to pay the mercenaries whom Count Albrecht von Wallenstein used to unleash a locust plague of peasant hordes who were burned out of their homes and forced to pillage for survival. It was this war that destroyed Germany as a nation, reducing it to a collection of competing duchies, the prey of oligarchs such as themselves.

The Wittelsbachs again came to prominence at the time of Napoleon, when they were able to infiltrate his command

structure by allying with France. Napoleon rewarded the family by making Bavaria a kingdom, with themselves the crowned heads. The Congress of Vienna confirmed the family's true loyalties; the Wittelsbachs were allowed to maintain their prize after Napoleon's defeat.

In the eighteenth century, the Wittelsbachs created the Royal Bavarian University of Munich as a Jesuit base for intellectual counterinsurgency, a role it continues to play even now. Bavaria's backward peasant economy is the natural home for present-day ecologist-terrorist movements spawned by the Pan-European Union, now run by Otto von Hapsburg, the pretender to the nonexistent throne of the Austro-Hungarian empire.⁵⁰ At the turn of the century, Bavaria was the nest for the Thule Society and other evil cults that preached the Volkish, anticapitalist, back to nature ideology, along with anti-Semite "aryanism."

British ideas were also conduited to the Nazi movement by Ignazius Trebitsch-Lincoln. Born of Jewish-Hungarian parents, he was educated in Budapest, traveled to Hamburg, and from there to Montreal, where he became a member of the Church of England. There, while studying to be an Anglican, he added Lincoln to his name. He then went to London, became a British citizen, and was backed by a Quaker named Rowntree to do population studies in Brussels. Returning to London, he joined the freemasons (to which Schacht also belonged), and became an employee of the British Secret Intelligence Services. He then toured Romania, Holland, China, Tibet, and Japan, finally going to Berlin in 1914, where he became General Ludendorff's top adviser. Nine years later Ludendorff was involved in Hitler's Munich putsch.

In Berlin, Trebitsch-Lincoln became a member of a cult called Ordo Templi Orientis, which was also powerful in Egypt, and whose high priest was Aleister Crowley, of Bulwer-Lytton's Order of the Golden Dawn. Another member of

the Ordo Templi Orientis cult was Rudolf Hess, who had been born in Egypt.

After the Munich putsch, Hitler was imprisoned for nine months. Hess, who had been in hiding at Haushofer's house, voluntarily surrendered himself, and was jailed in the same cell with Hitler. Throughout their imprisonment, the time when *Mein Kampf* was written, Haushofer was a constant visitor.⁵¹ Haushofer was also in touch with Bertrand Russell, and prefixed a complimentary introduction to the British lord's book, *The Problem of China*, when it was published in Germany in translation that year.

It was in 1924, when Schacht became the financial dictator of Germany under the direct supervision of Montagu Norman, that Hitler was chosen to become the Fuehrer. Before his imprisonment, Hitler's speeches were typical cult products of the writings of Houston Stewart Chamberlain, overlaid with rhetoric attacking the Treaty of Versailles and the "stab in the back" betrayal of military defeat. In *Mein Kampf* a new strain appears—geopolitics.

Hitler's Dark Ages Program

Mein Kampf is throughout a polemic against the Rapallo Treaty, without once mentioning it by name. In all of his writings, Haushofer's point of reference is Halford Mackinder's 1904 address, "The Geographical Pivot of History."⁵² *Mein Kampf* presents Mackinder's pivot theory—in reverse. Germany must conquer Russia, in order to turn Russia into an agricultural colony for German peasants who would displace its inferior Slav inhabitants. Germany will do this in alliance with the British Empire. The following are pertinent excerpts from the bible of the Nazi movement:

"Germany is today the next great war aim of Bolshevism. . . . The fight against the Jewish world Bolshevism requires a clear attitude toward Soviet Russia. You cannot drive out

the devil with Beelzebub. If today even folkish circles rave about an alliance with Russia, they should just look around them in Germany and see whose support they find in their efforts. . . . Since when do folkish men fight with armour held out to them by a Jewish squire? . . . I openly confess that even in the pre-World War I would have thought it sounder if Germany, renouncing . . . her merchant marine and war fleet, had concluded an alliance with England than against Russia. . . .

“Some Asiatic jugglers, for all I care they may have been real ‘fighters for Indian freedom,’ who at the time were wandering around Europe, had managed to sell otherwise perfectly reasonable people the *idée fixe* that the British Empire which has its pivot in India, was on the verge of collapse at that very point. . . . If anyone imagines that England would let India go without staking her last drop of blood, it is only a sorry sign of absolute failure to learn from the world war, and total misapprehension and ignorance on the score of Anglo-Saxon determination.

“I, as a man of Germanic blood, would, in spite of everything, rather see India under English rule than any other. . . . Just as lamentable are the hopes in any mythical uprising in Egypt . . . as a folkish man, who appraises the value of men on a racial basis, I am prevented by mere knowledge of the racial inferiority of these so-called oppressed nations from linking the destiny of my own people with theirs.

“And so we National Socialists consciously draw the line beneath the foreign policy tendency of our prewar period. We stop the endless movement south and west and turn our gaze toward land in the East. At long last we break the colonial and commercial policy of the prewar period and shift to a soil policy of the future. . . .

“All alliances should have been viewed exclusively from this standpoint and judged according to their possible utility. If land was desired in Europe, it could be obtained only at

the expense of Russia and this meant that the new Reich must again march along the road of the Teutonic Knights of old, to obtain by the German sword soil for the German plow and daily bread for the nation. . . .

“For such a policy, there was only one ally in Europe, England. . . . With England alone was it possible with our rear protected to begin the new German march. . . . Consequently no sacrifice should have been too great for winning England's willingness. We should have renounced colonies and sea power and spared English industry our competition. Only an absolutely clear orientation could lead to such a goal: renunciation of world trade and colonies; renunciation of a German war fleet and concentration of all the state's instruments of power in the land army. . . .

“The settlement of land is a slow process often lasting centuries; in fact, its inner strength is to be sought precisely in the fact that it is not a sudden blaze, but a gradual yet solid and continuous growth, contrasting with an industrial development that can be blown up in the course of a few years, but in that case it is more likely a soap bubble than solid strength. . . .

“We must again profess the highest aim of all foreign policy, to wit to bring the soil into harmony with the population.

“Before the War . . . those in power could not make up their minds to choose the only correct solution. When they renounced the acquisition of new soil . . . the result was bound to be an industrialization as boundless as it was harmful. The first consequence of gravest importance was the weakening of the peasant class. . . . The acquisition of new soil for the settlement of the excess population possesses an infinite number of advantages, particularly if we turn from the present to the future. For one thing, the possibility of having a healthy peasant class as a foundation for the whole nation can never be valued highly enough. . . .

"Without a doubt, the productivity of the soil can be increased up to a certain limit. But only up to a certain limit and not continuously without end. . . . It is therefore insane to believe that every rise in production provides the basis for an increase in population. . . .

"Anyone who undertakes an examination of the present alliance possibilities for Germany must arrive at the conclusion that the last practicable tie remains with England. . . . National destinies are firmly forged together only by the prospect of a common success in the sense of common gains, conquests; in short, of a mutual extension of power. . . . If we look about us for European allies, there remain only two states: England and Italy. . . . On soberest and coldest reflection, it is today primarily these two states—England and Italy—whose most natural selfish interests are not, in the most essential points at least, opposed to the German nation's requirements for existence, and are, indeed, to a certain extent, identified with them."⁵³

With evil brilliance the British succeeded in selling their geopolitical doctrine of the mutual destruction of Germany and Russia to the credulous Nazi following. The mass of the German people were bludgeoned into submission.

In 1932, just before Hitler came to power, the German General Staff took power directly. No other candidate would take the Chancellorship and in order to keep Hitler from that office for even a few months, General Schleicher, one of the architects of Rapallo, became Chancellor. Hitler's electoral margin, never a majority, had slipped in the past election. If he did not take power soon, his movement would slip away also. Enormous amounts of money were needed just to support his street gangs.

Schleicher appealed to the French and the British to waive the Versailles Treaty requirements which placed a limit on the army. His plan was to quickly recruit a citizens' militia

and wipe out Hitler's terrorist bands, which would have finished the aspiring dictator. The French agreed, but the British refused.

Money instead poured into Hitler's coffers, and Schleicher could only hold on for a matter of months. Even so, Hitler's electoral margin in 1933 was only 40 percent of the vote.

Hjalmar Schacht admits in his autobiography that he refused to support the General, finding his personality "cold." To Schacht, General Schleicher, unlike Hitler, was without "soul."⁵⁴

After Hitler came to power, Schleicher continued to try to split the Nazis and win the Strasser faction to a saner policy. Schleicher and the General Staff as a whole had worked closely with the industrial faction to bring the Rapallo accords into being. He was paid back. A year after taking power, when Hitler cleaned out the Strasser faction in the "Night of the Long Knives," Schleicher was murdered.

In 1940 the credulous woke up to find, to their horror and amazement, that their ally Britain was at war with them.

Rudolf Hess was now Deputy Fuehrer, working closely with Karl Haushofer's son Albrecht, and a group of army officers and industrial leaders who were desperately trying to detach Germany from the sure destruction they anticipated. In June 1941, Hess left Berlin, flew to Scotland, to the estate of a former British collaborator of the Nazis, Wing Commander the Duke of Hamilton, to tender his peace proposals.⁵⁵

Hess's peace offering included an agreement with England to evacuate the territories then occupied by Germany in the West and in the North, to reestablish the political sovereignty of Norway, Denmark, Belgium, and Holland, with Germany to keep Alsace-Lorraine, but otherwise withdraw from France. Even this was left open for future negotiations with France.⁵⁶

Germany was to be left free to prosecute the war in the east.

But Hess never even got to speak to Churchill, and was promptly imprisoned. The British prime minister was not interested in plans to shorten the war.

FOUR

The Truth About Hitler

"It is not possible to form a just judgment of a public figure who has attained the enormous dimensions of Adolf Hitler until his life work as a whole is before us. . . . History is replete with examples of men who have risen to power by employing stern, grim and even frightful methods. . . . He has succeeded in restoring Germany to the most powerful position in Europe. . . . It is certainly not strange that everyone should want to know 'the truth about Hitler.' "
—Winston Churchill, 1935

The truth about Hitler is that he was not only created by the British and British-allied networks, but that the British government led by Winston Churchill continued to use Hitler throughout the war. If this fact was not clearly understood by the Allied forces, it was strongly suspected in Germany itself.

It was thus doubly ironic that in 1956, Churchill was called to Germany to receive the Charlemagne award. Prior to the trip he met with a friend Lord Moran who recorded the visit in his diary:

"Winston is full of his visit to Germany. That he, chief architect of Germany's downfall, should be their guest, excites him, but he is bothered by his speech for Aachen. 'The Foreign Office brief was drivel, rubbish; what any Minister would spout. I have to say something, but it isn't easy. You see, Charles, it is an important speech. Awful,' he grunted. 'Charlemagne worked for the unity of Europe, and that is the purpose of this award. The Nazis set out to rule the world, and something went wrong.'"

"They are not all dead!" I interposed. "You will find some of them in your travels."

"Oh," he rejoined lightly, "I'm a hero in Germany. It's very curious."

"I asked him if he had read the *Manchester Guardian*. The editor of the weekly *Deutsche Zukunft*, a member of the Free Democratic Party, had devoted a whole page to Winston's alleged mistakes: extracts from this filled nearly a column on the centre page of the *Guardian* under two headlines: 'The Misdeeds of Sir Winston; A German Attack.'

"The author of the article affirmed: 'Churchill did not wage war against Hitler out of any idealistic belief in freedom, but in order to maintain the balance of power. . . . Few politicians of recent years have made so many monumental mistakes as the 81-year-old British statesman.'

"He had done far more, it went on, 'to split Europe than to

unite it. He had signed the Morgenthau Plan, which planned the systematic destruction of German industry, he had introduced illegal partisan warfare into territories occupied by the German Wehrmacht. Finally, he was responsible for the systematic bombing of undefended German cities. In his blind hatred of Germany he had gambled away the British Empire and driven out the devil, Hitler, with the aid of Beelzebub, Stalin.' The Bonn correspondent of the *Guardian* introduced this tirade with the remark that it had the general approval of the German people."¹

The French were equally indignant at the proffering of the Charlemagne award to Churchill. The same diarist notes three days later that Marthe Bibesco had sent select gossips in London her new book *Churchill ou le Courage*, in which she made pointed note of Churchill's unfortunate phrase, "This delicious war."

In 1933, the year Hitler took power, H. G. Wells was already writing the scenario for World War II: *The Shape of Things to Come*. He and Churchill were associates throughout the years before and during the war. Both belonged to a secret dining club, similar to the Coefficients, called the Other Club, which Wells joined in 1934. On October 15, 1941, this note passed from Churchill to Wells: "Many thanks for your letter. . . . It is quite impossible for me to discuss these matters outside the secret circle. . . . I hope however you will not suppose that we do not face squarely all the issues, and will not too readily abandon the confidence you have hitherto expressed in, yours truly, W. C."²

Wells's scenario for the war took the form of the post-humous publication of a dream of the future by a Dr. Philip Raven, who was Britain's representative in the League of Nations Secretariat at Geneva. Not only is the character drawn from Robert Cecil, who held that position, but the scenario is Cecil's also.

With the Schachtian depletion of the German economy before him, Wells begins the book with a forecast of the overthrow of industrial capitalism: "This so-called paradox of overproduction which figures so largely in the loose discussions of the 'postwar' period was in its essence a very simple affair indeed. Just as the inevitable end of a process of free competition was a consolidation of successful competitions and an arrest of enterprise, so the inevitable end of a search for profit in production was a steady reduction of costs. . . ."³ As the future of the Nazi regime showed, the end result of such "cost-reduction" methods was the systematic murder of those sections of the population deemed "useless eaters."

Wells described the Nazi terror tactics which were used to keep populations under control. He could just as well have been describing the Red Brigades terrorists of Italy or the Baader Meinhof terrorists of Germany today.

Wells wrote on Lord Cecil's behalf: "War fear spread rapidly after 1930. Darkness recaptured the nocturnal town. 'Nightlife' became stealthy and obscure with an increasing taint of criminality. All civil hospitals and all private doctors had disappeared from the world by 1945. . . ."⁴

Wells then portrayed the sadistic aristocratic mentality capable of deliberately bringing the world to a new dark age. Says Dr. Raven: "Even at its outset in 1914-18 this new warfare was extraordinarily uncongenial to humanity. It did not even satisfy man's normal combative instincts. What an angry man wants to do is to beat and bash another living being, not to be shot at from ten miles distance or poisoned in a hole. Instead of drinking the delight of battle with their peers, men tasted all the indiscriminating terror of an earthquake. . . ."⁵

H. G. Wells, like Winston Churchill, supported liberal fascism. As Wells told a July 1932 selective Oxford Summer School audience: "I am asking for a liberal Fascisti, for enlightened Nazis."⁶

Thus Wells, as most British ruling circles did, praised the regime of Italy's Mussolini:

"The Fascist dictatorship of Mussolini in Italy had something in it of a more enduring type than most of the other supersessions of parliamentary methods. It rose not as a personal usurpation but as the expression of an organization with a purpose and a sort of doctrine of its own. The intellectual content of Fascism was limited, nationalistic, and romantic; its methods, especially in its opening phase, were violent and dreadful; but at least it insisted upon discipline and public service for its members. It appeared as a counter movement to a chaotic labour communism, but its support of the still-surviving monarchy and the Church was qualified by a considerable boldness in handling education and private property for the public benefit. Fascism indeed was not an altogether bad thing; it was a bad good thing; and Mussolini has left his mark on history."⁷

Wells compared the Soviet system to Mussolini's fascism—unfavorably. While the Soviet Union is a collective society, of which he approved, "There was a heavy load of democratic and equalitarian cant upon the back of the Russian system. . . . So from 1928 the date of the First Five Year Plan, in spite of a great driving-force of enthusiastic devotion, Russia went clumsily, heavily, and pretentiously. . . . A further bad result of this ineradicable taint of the Soviet system was the widening estrangement of the Russian process from Western creative effort. Instead of being allies they became opponents. . . ."⁸

What Wells and Churchill found intolerable was Stalin's commitment to industrialize Russia with the Five Year Plan. Churchill, in a fulsome statement of praise for Mussolini that appeared in the *London Times* of January 21, 1927, made clear the hopes the British ruling circles had for fascism:

"I could not help being charmed, like so many other people have been, by Signor Mussolini's gentle and poised bearing

and by his calm and detached poise in spite of so many burdens and dangers . . . a large part of my conversation with Signor Mussolini and with Count Volpi turned upon the economic position of the Italian wage earner. . . . I was very glad to hear and have it proved to me by facts and figures that there is a definite improvement month by month over the preceding year. It is particularly satisfactory that this should be so, at a time when every effort is being made to maintain a strict and safer standard of Italian finance, to uphold the national credit and exchange, and to meet all obligations punctually. No doubt some branches of industry are suffering at the present time, and you have some difficulties like every other country. . . .

"I will, however, say a word on the international aspect of Fascismo. Externally, your movement has rendered a service to the whole world. . . . Italy has shown that there is a way of fighting subversive forces which can rally masses of people. . . . She has provided the necessary antidote to the Russian poison."⁹

If combatting the "Russian poison" was the geopolitical gameplan for World War II, Wells's *Shape of Things to Come* makes clear that this was but the prelude to the new dark age:

"The dissolutions and regroupings of people that were going on through this period have always attracted the attention of the social philosopher. The common man had lost his faith in a friendly God, his confidence in social justice and his educational and social services. He was out of employment and stirred by unsatisfied appetites. The time-honored life of work and family interests had become impossible for a growing majority.

"What we now call social nucleation was failing; the grouping of human beings in families and working communities was not going on. They became restive and trouble-

some. The social confidence and discipline that had prevailed throughout the nineteenth century deteriorated very rapidly. There was a swift fall in social security.

"Phases of fever have occurred time without number in human history, phases of unsettlement and confused motivation, clottings and drives and migrations of population. Periods of tranquil assurance are the exception through the ages. But in the past it has usually been the exhaustion of food supplies, pestilence or some cruel invasion that has broken up the social texture and made humanity lawless again. This new disintegration was of a different character. It was due in the first place to an increase rather than a diminution of material and energy in the social scheme. It was a process of expansion which went right through the inadequacy of traditional law and government."

Today the echo of Wells's vicious lie that industrial progress causes political destabilization and social chaos can be heard in Iran, where British asset Ayatollah Khomeini is leading the 30 million people of that country back to medieval barbarity.

Wells traces the beginning of this social disintegration to the Jacobin terror of the French Revolution, a terror organized by British secret intelligence to destroy the republican coalition that had been organized around the victorious American Revolution. He continues:

"The disintegrative forces were already evident in the eighteenth century; they became very conspicuous in the French Revolution and the subsequent social and political disturbances but they only rose to a plain domination of the controlling forces after the World War. . . .

"After the failure of a regime of savage punishment uncertainly inflicted, after the excesses of the first French Revolution, after phases of mob violence in every European capital, and endless other manifestations of this outpacing of social control, the machinery of government did by an effort adjust

itself to the new conditions. . . . For a time then the world, or at any rate very considerable areas of it, was almost as safe as it is today. . . . But the World War broke down many of the inhibitions of violence and bloodshed that had been built up during the progressive years of the nineteenth century. . . . So the stage was set for a lawless phase.”¹⁰

Wells then proceeds to describe, albeit implicitly, the British role in creating and using modern-day terrorism. Like the Jacobin movements before them, the Ku Klux Klan and the secret societies Wells mentions are creations of British intelligence, often with the aid of the Rothschild networks.

“The hold-up in force became bolder and more frequent. . . . Kidnapping was not confined to kidnapping for ransom. . . . No man, woman or child that ‘mattered’ went about ‘unshadowed’ after 1940. . . . The Profit-Capitalist System was absolutely incapable of controlling the unemployment it had evoked and the belligerence it stimulated. . . . There is no real distinction in nature between the processes that led up to this chaotic nucleation of human beings about gangs and organizations for frankly criminal purposes and those which led to protective associations for the illegal maintenance of security and order . . . such as . . . the Ku Klux Klan in America, the multitudinous secret societies of India, China, and Japan, the Communist Party which captured Russia, the Fascist who captured Italy, the Nazi who captured Germany. . . .”

As Wells indicates, as early as 1933, the British were planning for what he expected to be a twenty-year-long war using airplanes and biological warfare. He was remarkably accurate, even writing a book before World War II predicting atomic warfare by the mid-century.

“In Great Britain a group of these experts (under the leadership of Lord Louis Mountbatten—C. W.) became exceedingly busy in what was called mechanical warfare. The British had first invented, and then made a great mess of,

the tank in the World War, and they were a tenacious people. . . . The British dream of the next definitive war seems to have involved a torrent of this ironmongery tearing triumphantly across Europe. . . . The British and the French experts, and presently the Germans, also worked very hard at the fighting aeroplane—the British and Germans with the greatest success; the aerial torpedo, controllable at immense distances. . . . But there was a certain hesitation about the use of disease germs. It is easy to distribute them but hard to limit their field of actions. . . .”¹¹

He then writes of gas warfare as it would be used in concentration camps, saying: “It ranks in horror with the story of judicial torture or the story of ritual cannibalism, but its inhumanity is more striking because of its nearness to our own times. Like those older instances, it brings home to us the supreme need for sound common general ideas to hold together human activities. It tells how thousands of clear and active minds, each indisputably sane, could, in an atmosphere obsessed by plausible false assumptions about patriotic duty and honour, cooperate to produce a combined result fantastically futile and cruel. . . .”

“Other war poisons followed upon this invention, still more deadly: merciful poisons that killed instantly and cruel creeping poisons that implacably rotted the brain. . . . And to assist these chemicals in their task of what Dr. Woker calls ‘mass murder’ there was a collateral research into incendiary substances and high explosives. . . . The curious by-product of Permanent Death Gas is what is now known as the Sterilizing Inhalation. . . .”¹²

Wells was not simply speculating, but was intimate with those working to create such poisons. He was a founding member of the British Science Guild, along with microbiological warfare expert Sir Ray Jankester. He was also a close friend of J. B. S. Haldane, who despite his membership in the British Communist Party, had top security clearance

and worked in chemical and biological warfare research during and between both world wars and through the 1950s.¹³

After this discussion of future methods of death, Wells shifts his subject to Hitler's rise to power, predicting the Night of the Long Knives: "The number of people killed or seriously injured in riots and civil conflicts in Germany, or murdered for political reasons, between 1932 and 1936 amounted to something over rather than under thirty thousand."¹⁴

In a curious passage he deals with the embarrassing fact that the Nazis had adopted the Table's special symbol, the swastika, as their own: "One little point that illustrates his [Hitler's] general ignorance and essential feeble-mindedness was the adoption of the Swastika, the running cross, as the emblem of the Nazis. This brisk, silly little sign is of very old origin, and, as we have noted in the earlier stages of this summary of history, its ornamental use was one of the associated characteristics of that type of Neolithic culture, that culture of brownish and dark-white warm-water peoples, from which the early civilizations sprang. It is hardly known in connexion with the so-called Nordics or with negro peoples, and it is no way expressive of an 'Aryan' culture. Old writers used to declare it was the 'symbol' of the sun."¹⁵

Indeed, the cult of the "Children of the Sun" was flourishing in England at the time. The Prince of Wales, soon to become Edward VIII, whose Nazi sympathies were notorious, was a leading member. Its activities splashed through the social pages of the newspapers and magazines, the cult of the Children of the Sun included Edwina Mountbatten, wife of the Prince's top aide, Louis Mountbatten, the Mitford sisters (one a mistress of Hitler, the other the wife of Oswald Mosley, a third the novelist Nancy Mitford, and the last, Jessica, a popularizer of death cults in California), Aldous Huxley, and

his fellow Eton graduates George Orwell and Guy Burgess, the last a British spy who penetrated the Soviet Union under cover of being a spy for the KGB.

The post World War I Children of the Sun who posed as "rogues" and "dandies" were the degenerate heirs of the generation of the sun-worshipping Order of the Golden Dawn, like Rudyard Kipling and Somerset Maugham who were more discreet pederasts.¹⁶ These men had also been instructors to Wells, who worked with Kipling in British intelligence in the office of War Propaganda during the First World War. Wells's association with Kipling, however, goes back even further. A letter from Kipling to Wells dated January 21, 1902, written from Capetown, where Cecil Rhodes had just died three months before, survives in the Wells archives. Kipling wrote: "I am immensely pleased that you are in the game too, after the idiots have gone cursing and swearing and prevaricating they'll begin to take stock of the situation then they'll call you and me hysterical liars and a few other choice names and they'll do about five percent of the things they might have done years ago and not [indecipherable] on the [indecipherable] for another three generations."¹⁷

Kipling's swastika-inscribed novels are all about the "great game" of British intelligence, where the sport is to smoke opium, dress outlandishly, and go native. Kipling's novel *Kim* is about the recruitment and training of a young boy as a secret agent who operates within Buddhist and Muslim cults, but on a deeper level it is a cult homosexual novel, and the book was a cult fetish for the Children of the Sun up to the point that Wells wrote his critique of the Nazi use of the swastika.

The aristocracy's cult activities were a decadent game providing a socially acceptable milieu in which to openly flaunt homosexuality and drug use. But they also offered a

means to assimilate agents such as Huxley and Orwell who used the cult belief structures and pagan rituals—along with drugs—as the means to brainwash fascist and anarchist cadre. Homosexuality, pederasty, drugs are necessary tools for the subversion of republics. That these methods were particularly agreeable to the British ruling class was merely an added advantage. Like today's gay rights and radical lesbian women's movements, and the pro-abortion movement, they are meant to erode the individual's sense of moral identity, his or her sense of soul. Sensual gratification is promoted, especially among vulnerable adolescents.

Wells's *Shape of Things to Come* is fascist propaganda, but it is more. The man who began by writing science fiction predicted that World War II would begin in 1940 and in Poland. His predictions were to be realized almost to the letter. In his scenario, a Polish Jew shifts his dental plate, while waiting for a train to pull into a station in Danzig. A Nazi soldier misinterprets the gesture, thinking it an insult. This provokes an incident which escalates into World War II, not too unlike the actual border incidents used by the Nazis to justify aggression. The place is right, Poland, and the date is off by months. This is to be a limited war. It will be fought mostly in the air, and Britain will remain neutral.¹⁸

The war is declared over in 1947, but continues sporadically through 1949. But the end has yet to come. As Wells tells it: "The attack began in the best style without a declaration of war. The first line of advance consisted of a variety of influenza . . . impoverishing fevers, that were highly infectious and impossible to control under war conditions. The depleted strength of the belligerent populations, a depletion due to their reduced and disorganized nourishment and the collapse of their sanitary services, gave these infections full scope; they killed some millions and diminished the already

lowered vitality of the great populations still further. That lowering of the general vitality was far more important than the actual mortality. Cholera and bubonic plague followed, and then, five years and more later, when the worst seemed to have passed, came the culminating attack by maculated fever."¹⁹

This was the long-term strategic objective of the British as they entered advanced preparations for World War II. As Wells summed it up: "The immediate causes of the world collapse in the twentieth century were first monetary inadaptability, secondly, the disorganization of society through increased productivity, and thirdly, the great pestilence."

Wells scheduled his global pandemic for 1956. He anticipated the death of half the human race.

For the next 200 pages, his book describes how the victorious oligarchy consolidates its political rule over the new serfs.

Wells's and Churchill's predictions for the next world war differed not at all. Trevor-Roper, who worked in British intelligence during the Second World War, and was a close friend of Churchill, admitted that when Churchill wrote approvingly of Hitler in 1935, he knew very well what was the truth about Hitler. Trevor-Roper writes:

"In the early days of Nazism, Hitler showed a political genius which we are in danger now of forgetting, but which it is very important we should remember. His *ultimate purpose* was indeed clear to those who did not willingly deceive themselves: he aimed at the destruction of European civilization by a barbarian empire in central Europe—the terrible hegemony of a new, more permanent Genghiz Khan: 'a new Dark Age,' as Mr. Churchill called it, 'made more sinister, and perhaps more protracted, by the lights of perverted science.'"²⁰

The Protectors

Writers and observers of British policy between the two wars split British ruling circles into three groupings: at one extreme, the Cliveden Set who openly endorsed Hitler; in the center, the appeasers like Neville Chamberlain; and at the other side the uncompromising foe of Hitler, Winston Churchill, joined by Lord Robert Cecil, Lord Mountbatten, and others.

The only truth to such an assessment is that indeed the Cliveden Set were enthusiastic supporters of Hitler, even up to the beginning of the war. "Opponents" of Hitler, such as Churchill and Lloyd George were equally responsible for maintaining him in power. As in the first world war, the only points of difference were tactical. The Cliveden Set sought an alliance with Hitler and Mussolini against the Soviet Union. As before, Wells, Russell, and the utopians hoped that Britain would be able to stay neutral. Churchill and Mountbatten correctly predicted that Britain would have to come into the war to make sure that Hitler was contained.

All sides were agreed on a scenario for the Thirty Years War, with the Wittelsbach family again supplying the spark. This time there must be no mistake. Russia must be crushed. The industrial might of France and Germany must be destroyed. America and Japan must throw themselves into war against each other.

Cliveden, the home of the Astor family, provided a meeting place for the extreme pro-Hitler faction, which was in practice interchangeable with the Round Table. The Astors, originally American, bought their way into the British aristocracy, a seat in Parliament, and control of the *London Times*, the *Observer*, and the *Pall Mall Gazette*. It was the last that gave Wells his start as a writer.²¹

When young William Astor, educated at Eton and Oxford,

inherited his title from his late father, who had bought it as the crowning point in his life, he was forced to move up to the House of Lords from his seat in the Commons. A parliamentary private secretary to the Home Office, and a chairman of the Royal Institute of International Affairs, Astor was in the inner circles of government. Along with Phillip Kerr, the later Lord Lothian, Astor formed the British Round Table.²²

As the *New York Times* reported at the time in a half-truth, "The so-called Cliveden Set are widely regarded as the most influential of Germany's sympathizers in England. . . . The apparent strength of Germany's case in this country comes from the fact that Germany's best friends are to be found in the wealthiest 'upper crust' of British life. . . . Joachim von Ribbentrop, Germany's foreign minister, knew his England better than some of his critics when he urged Britain to join his anti-Communist crusade." Typically, the *Times* was covering for the fact that Hitler was *their* pawn.²³

Indeed, Lord Lothian and the Astors worked closely with von Ribbentrop, whom they had recruited back to Germany from Canada. Together they formed an Anglo-German Fellowship, which circulated Nazi propaganda in English. Among the members of the Fellowship were H. G. Wells and Rothschild associate Sir Ernest Cassell.

"But the best work done for the pro-Germans was done by Lady Astor herself in her frequent parties," reported the *New York Times*. "Hither came Lord Halifax, now foreign minister, here came the Marquess of Lothian, a former Liberal, now one of the leaders of the be-nice-to-Germany school. Prime Minister Chamberlain and his wife were weekend guests."²⁴

The Cliveden Set was reported around the world to be the real center of British-policy making during the Chamberlain period. "The British government has given its blessing to Hitler's impending annexation of German-speaking Czechoslovakia, it was learned here today from sources close to

Cliveden," reported the *Washington Post* six months before the Nazi invasion of the country. Later, as Chamberlain was negotiating over the fate of Czechoslovakia with Hitler at Munich, the Astors' *Times* published a vicious attack against the country, warning the Czechs that they were failing to make the Germans comfortable. The editorial of September 8, 1938 stated: "The stinking Czech sausage should be crushed."²⁵

Six months before, at a point when Hitler was trying to force the German General Staff to agree on an attack of Czechoslovakia, Prime Minister Chamberlain held a press conference with the outspoken Nancy Astor at Cliveden. There he stated that Britain was seeking a pact to include Germany and Italy, and that he favored the breaking up of Czechoslovakia. At that time he stated that Germany had the right to annex the Sudeten districts, then part of Czechoslovakia. This press conference, which received wide publicity, occurred on May 10.²⁶

But as the Cliveden Set was pushing Hitler into further aggressions, resistance to him had not been quelled in Germany. Just five days before Chamberlain's press conference, General Beck, German Chief of Staff, had circulated an appeal through leading military circles demanding that they join him in open opposition to Hitler to either force him to back down or serve as a rallying point for a movement to overthrow him. Beck wrote:

"All sincere and responsible Germans, wherever they may be placed in high positions, must do their utmost to prevent war with Czechoslovakia, which will lead to a world war and to the end of Germany. The existence of our nation is at stake. History will regard all these men as criminals if they fail to act. Their duty of obedience ceases at the point where their knowledge, their conscience and their sense of responsibility forbid them to carry out an order. If their advice and

warnings are unheeded, they have the right to act and duty to resign. Acting together they can make war impossible. They will thus have saved their country from direct shipwreck. Exceptional times call for exceptional actions."²⁷

Chamberlain's press conference undercut Beck. The appeaser had not only condoned Hitler's crushing of Czechoslovakia, but had intervened in the German faction fight to make sure that Germany would invade.

Beck was forced to resign, but his successor, General Franz Halder, along with Colonel Oster, was prepared to take covert action in coordination with the ousted general. Their plan was to seize the Reich Chancellery by a surprise assault on the SS guards, then occupy all of the radio-communications centers and strategic points in Berlin. Hitler would be arrested and removed from Berlin. Goering, Goebbels, and Himmler would also be arrested.²⁸

The generals were able to gain support from the Commander of the Berlin Military region, and the Berlin Chief of Police, along with two of his top subordinates. As Churchill himself said, "There was no possibility of a hitch. All that was required for a completely successful coup was Hitler's presence in Berlin."²⁹

Before carrying out the coup, Ewald von Kleist-Schmenzin was sent to London to inform the British government of their plans. He saw Sir Robert Vansittart, Lord Lloyd, and Winston Churchill. These men all argued against the coup, claiming that Britain would rather attempt a compromise with Hitler's mission.

In 1952, Churchill gave his own account of the visit: "There was a German, I can't remember his name, who came to Chartwell before the war. . . . The German said that the Generals would turn out Hitler if Britain took a strong line; if she did not, then Hitler would prevail. . . . Hitler arrived in Berlin from Berchtesgaden on the morning of September 14. Halder heard of this at midday, and immediately went over

to see Witzlegen and complete the plans. It was decided to strike at eight that same evening. At 4 p.m. according to Halder, a message was received in Witzlegen's office that Mr. Chamberlain was going to fly to see the Fuehrer at Berchtesgarden. . . . It was accordingly decided to defer action, and await events . . . another example of the very small accidents upon which the fortunes of mankind turn."³⁰

Admiral Canaris, Chief of German Military Intelligence and co-conspirator with the generals, upon hearing the result of Chamberlain's visit, remarked bitterly, "Why send emissaries to London if this is the result?"³¹

Churchill wrote the following letter, at the insistence of the German General Staff, to von Kleist, which arrived before the announcement of Chamberlain's visit:

"My dear Sir,

"I have welcomed you here as one who is ready to run risks to preserve the peace of Europe and to achieve a lasting friendship between the British, French and German people for their mutual advantage.

"I am sure that the crossing of the Czechoslovak frontier by German armies or aircraft will bring about a renewal of world war. I am certain as I was at the end of July 1914 that England will march with France, and certainly the United States is now strongly anti-Nazi. It is difficult for the democracies in advance and in cold blood to make precise declarations, but the spectacle of an armed attack by Germany upon a small neighbor and the bloody fighting that will follow will rouse the whole British Empire and compel the gravest decisions.

"Do not, I pray you, be misled upon this point. Such a war once started, would be fought out like the last to the bitter end, and one must consider not what might happen in the first few months, but where we should all be at the end of the third or fourth year. It would be a great mistake to imagine

that the slaughter of the civil population following upon air raids would prevent the British Empire from developing its full manpower through, of course, we should suffer more at the beginning than we did last time. But the submarine is practically mastered by scientific methods and we shall have the freedom of the seas and the support of the greater part of the world. The worst air-slaughter at the beginning, the more inexpiable would be the war. Inevitably, all the great nations engaged in the struggle, once started, would fight on for victory."³²

Churchill offered no support, only warnings of the war he was thus guaranteeing would take place. The generals' coup was called off.

Even after the "delicious war" had begun, in 1942, the Germans tried to make contact with the British as part of plans to overthrow Hitler. The Lutheran pastor Dietrich Bonhoeffer came to London to meet with Foreign Minister Anthony Eden. He submitted lists of groups associated with the resistance against Hitler inside Germany. Sabine Leibholz-Bonhoeffer told the story of his discussions with the British in her autobiography:³³

"Eden's answer was total rejection. . . . Nothing was expected from the German resistance anymore. It was forgotten that the compromise policy followed by the English at Munich had prevented a coup d'état at that time. In expressing his disappointment in his reply to Mr. Eden, the Bishop quoted the words Churchill had uttered in the House of Commons on the 13th of May 1940: 'It is our policy to wage war against a monstrous tyranny never surpassed in the dark lamentable catalogue of human crimes.' If there are men in Germany (wrote the Bishop) also ready to wage war against the monstrous tyranny of the Nazis from within, is it right to discourage or ignore them?"

But Bonhoeffer's visit to England had taken place before the victory of Stalingrad, when it was by no means clear that the Soviets would succeed in beating back the German offensive.

In July 1944 again, high-ranking military leaders conspired to overthrow Hitler. A bomb was planted in his headquarters, but failed to kill him when the Fuehrer had left his seat. Twenty thousand people were either executed or imprisoned in the round-up that followed. When Churchill was questioned in Parliament about British failure to support any of these efforts, he replied that the government had a deliberate policy of not dealing with German nationalist leaders—who were considered to be a greater evil than Hitler.

It went further. Churchill was willing to maintain negotiations with Himmler, who was acting on behalf of Hitler, throughout the war. Negotiations were conducted by General Stephenson's Special Operations Executive and Allen Dulles in Geneva. The lines were kept open in case it proved feasible at any point for the British to openly back the German armies in a new drive to the east.

The Shaping of the War to Come

Churchill's efforts to maintain Hitler in power throughout the war while publicly raising the cry against that "monstrous tyranny" reflected the dangerous duality in British policy throughout the decade leading to Britain's second world war. How were the British to create, sponsor, and turn their own Frankenstein monster to the East without the stench of such a policy gaining the British the opprobrium of the democracies, of which Great Britain assumed leadership? Furthermore, once the German General Staff was rebuffed by Churchill, it would wage the war to win. Inevitably they would move to protect their Western flank. While

Hitler held back from invading England, he was acting against pressure from his General Staff.

How to control Hitler, or more precisely his General Staff, was the only point of difference between Churchill and the Cliveden Set. The British role in orchestrating Hitler's rise to power is documented in the published writings and interviews of the Round Table members. Meetings of the group were held alternately at the Astor's Cliveden estate or at the Cecils' Hatfield House. Lord Lothian, along with Astor, the leader of the Cliveden Set, was a founding member of the Round Table group.

Lothian had been trained by the "realist" faction of the Coefficients Club fight before the First World War. Getting his start in politics as a protégé of Lord Milner in South Africa, he was one of the bright young men nicknamed Milner's Kindergarten. When Milner died, he was given the responsibility of administering Cecil Rhodes's huge fortune, and was the head of the Rhodes scholarship program for young Americans.

A Catholic, Lothian was also a part of the Jesuit networks into Britain and therefore well-equipped to carry out the work of Rhodes's Jesuit-modeled "secret society." He took a leading role in government during both world wars, in the first as Lloyd George's personal aide; in the second as British ambassador to the United States.

He was also a kook. He converted to Christian Science and died in the early years of the war when he failed to seek medical treatment for a kidney ailment—but not before he founded the *Christian Science Monitor* during one of his earlier trips to the United States.

Viewing Hitler as the great bulwark against the Soviets and communism, Lord Lothian sought to establish an open British-Nazi alliance. On January 29, 1935, he had a personal meeting with Hitler, the minutes of which he reported. Lothian quotes himself speaking to Hitler: "There was no

feeling of anxiety in England in regard to Germany. The English did not regard Germany as a menace to themselves. But this fact did not solve the problem from the English point of view. The danger for England was that if war broke out in Europe, it could scarcely be localised, England would be drawn in. That was the central lesson it drew from 1914–1918. An agreement with Germany alone would not solve England's problem. What England wanted was a political agreement which would stabilise Europe say for ten years. . . . Quoted Rhodes's view—U.S.A., England, and Germany would together preserve peace of the world. . . . agreed with Fuehrer that cooperation between Germany, U.S.A., and England provided solid foundation for League of Nations."

Lothian again visited Hitler on May 4, 1937, and on the same day met with Hermann Goering. The following are taken from Lothian's interview with Goering: "Lothian said that he entirely agreed about the importance of Anglo-German cooperation for peace. He thought that there were two main questions facing England and Germany: Eastern Europe and the colonial and economic question.

"Nationality was a basic factor to be reckoned with. What were Germany's relations with Eastern European nations going to be? If Germany chose the right method—for it was a question of method—and he understood that national socialism recognised the right of all nationalities to independence—British public opinion would be reassured and confidence would be stabilised.

"Mr. Eden had shown that British vital interests did not lie in this sphere. At Leamington for the first time an attempt had been made to redefine British policy in terms of reality. In that speech the Foreign Secretary with the approval of the Cabinet had defined the points for which Great Britain would go to war and a definition of these vital interests was regarded an important contribution to peace. They were: (1) The integrity of the British Empire. (2) The security of

France and Belgium against unprovoked aggression. (3) Egypt—the Suez Canal. (4) Iraq."³⁴

On the next day Lothian met with Schacht, who told the British visitor of a meeting he had had earlier with Leo Amery, of the Coefficients Club and an old friend of Lothian's. As Lothian reported it: "Schacht proceeded to allude to Amery's advice to Germany—you can't have colonies, but Eastern Europe lies before you. This was most inhuman advice. While England sits in the midst of peace and plenty, Germany was being advised by Englishmen to make war against Eastern countries to divert her energies from constructive tasks. Germany did not intend to do so."³⁵

Lothian circulated these minutes as part of his activities of the pro-Nazi Anglo-German Fellowship; therefore they do not represent what actually took place.

In June 1939, only three months before the outbreak of war, a private meeting took place at Cliveden with Viscount Halifax, the British Foreign Secretary, and Adam von Trott zu Solz, who reported back to the Nazis of the discussion: "Lothian—asking that he should not be mentioned as the originator of the idea—had suggested that if it were even now possible 'for the Fuehrer to give Bohemia their full national independence back again on condition of an effectual limitation of their armaments and economic cooperation with Germany, such an action would, in his view, have a revolutionary effect on British public opinion, and consequently on the freedom of action of the British Government and on world opinion in general. Hitler would, with one blow, disarm his bitterest enemies abroad, restore confidence in Europe, and thereby lend to the British desire for understanding, which was still honestly felt, a unanimity it had never known. . . . If Germany *led*, but did not dominate Central and Eastern Europe, the Western European nations could then feel reassured about their political independence. England-America (which Lothian naturally likes to regard as one!)

and Germany, as the only real Great Powers, could then jointly shape and guarantee the future of world politics. This picture of the future had occupied his mind after his conversations with the Führer, and he still could not believe it was finally impossible. . . .”³⁶

But for all his insistence on the question of a British-Nazi alliance, Lothian could just as easily switch sides in the debate. Both Lothian and William Astor were close associates of Sir Samuel Hoare, who as Foreign Secretary in September 1935 was the man-on-the-spot for the British government in the crisis that arose when Mussolini invaded Ethiopia.³⁷ Lothian had worked directly under Hoare as undersecretary of the India Office in 1931, where Lothian also worked with Sir Donald Maclean, father of Donald Maclean who with Guy Burgess and Kim Philby became the British Secret Intelligence Services’ triple agents into the Soviet Union. The debate between Lothian and Hoare in 1935 on the Mussolini question indicates that the debates in British ruling circles about containing either Hitler or Mussolini involved shifting factional alliances.

When Mussolini invaded, Hoare delivered a fiery speech at the League of Nations Assembly, assuring the world that Britain would be second to none in meeting her obligations to collective security by backing sanctions against Italy. Then he turned around and with Laval of France attempted to negotiate a secret settlement with Italy to dismember the African nation. When this came to light, Hoare was forced to resign from office.

In October, Lothian had written to Hoare privately to urge military action against Italy in order to cut its communication with East Africa. In a letter he deplored the Hoare-Laval agreement in the same terms that Churchill used against the appeasement of Hitler: “The whole world has read the recent peace offer as a proof that we have gone soft and are unwilling to fight vehemently either for the League or for ourselves.”³⁸

At the end of the Second World War, H. G. Wells wrote a scorching attack on Hoare, his former colleague in the Air Ministry in the 1920s. The attack appears in *Exasperations: The Last Testament of H. G. Wells, Exercises in Unanswerable Contradiction, Disrespect, and Indictment*, Wells’s testimony of despair at the failure once again of British strategy. It remains an unpublished manuscript gathering dust in his archives. It was too bitterly honest. Wells attacks Hoare for so openly funding Hitler through Franco in Spain that it became a scandal during the war. Citing *The Fourth Seal*, a book written by the pro-Nazi cultist Hoare, Wells says it was “written by a man who has probably done more mischief through his insensitive vanity and witless activity than any other man alive, Sir Samuel Hoare III. In those days British policy was violently anti-Bolshevik. . . . Dynastic reasons may have enhanced the anti-Bolshevism of our Foreign Office in that case. . . . Hoare has been pouring money and materials into Germany *via* this horrible little ‘anti-Bolshevist’ protégé, who never hesitates to insult everything for which we claim to be fighting, and whatever he may say or do in his interviews with Sir Samuel—confirms his loud, rude, offensive noise. His Blue Division is fighting against our allies in Russia now. The Russians are taking Spanish prisoners and asking us questions about it. And every crazy would-be dictator in Spanish America feels assured by our toleration of Franco that he may do likewise—Washington and Britain seeming to enjoy the fun of it. And Hoare? Hoare is still being diplomatic in Spain. . . . In Italy we are in unpleasantly odiferous company. . . . Finally, why is not Cairo, that cesspool of kinglets, princes, potentates, concession hunters and the like, cleaned up now? It smears Britain disgustingly.”³⁹

But as a member of the brazenly pro-Hitler Moral Rearmament Movement in the late 1930s, Wells was speaking strictly from hindsight.

The Spanish operation to which Wells alludes throws a spotlight on the beginning of the career of Kim Philby, the triple agent of British intelligence who is now a general in the Soviet KGB. Philby was working in Spain undercover as a reporter for Astor's *Times* attached to Franco, and helped out with Hoare's dirty dealings. Philby's father, H. St. John, a long-time agent-in-place in Saudi Arabia, was associated with the Astors in the Anglo-German Fellowship, as were his son Kim, Guy Burgess, and Lord Redesdale, father of the cultish Mitford sisters. Kim Philby was so pro-Nazi that he embarrassed the *Daily Telegraph* reporter Karl Robson, who later recollected long conversations over cards and dice in which Philby would rant about the Communist conspiracy: Communism was the coming world power and must be fiercely resisted. Nevertheless, he had at the time thorough connections to the Russell-Wells-Mao networks, telling Robson that China would go communist.

When Philby went to work openly with British intelligence during the war, he was given command over the Iberian subsection of Section V, headed by a former Indian Policeman, as were most top-level positions in MI-5 and MI-6. The section also included Malcolm Muggeridge, Hugh Trevor-Roper, and Graham Greene. Philby began his intelligence career with Bertrand Russell's Friends Service Committee rescue operation in Austria, when he left Cambridge in 1933.⁴⁰ These networks selectively rescued those Germans with connections to British intelligence and numbers of German Jews, who were then coerced into the service of the British intelligence.

Particularly in peacetime, the British tend to work through private intelligence networks, and to the present day, these relief and pacifist networks remain at the core of the British Secret Intelligence's terrorist operations. In the last days of 1914, pacifist Russell, along with Lord Haldane working out of Cambridge, founded the Fellowship of Reconciliation, a

pseudo-Christian group that worked with the powerful secular No-Conscription Fellowship, of which Russell was chairman for the last two years of the war. Russell also worked with the Quaker-associated, but independent, Friends Service Committee, formed in Britain and the United States at the war's end. Along with the Fellowship, the Friends Service Committee was involved in a mammoth relief effort led by Herbert Hoover.

Russell's links to the Quakers began with his first marriage to a Philadelphia Quaker who also introduced him to the Fabians, and he was a frequent guest lecturer at the Quaker Bryn Mawr College.

In the Friends Service Committee, Philby's anticommunist right-wing fascism and Russell's "left" fascism meet. The Friends Service Committee was the first group to erect actual slave-labor camps. The camps' slogan—Strength Through Joy—was coopted by the Nazis and blazoned, along with other slogans such as Work Makes Freedom, on the entrance to Auschwitz. Through their Berlin center, the American Friends Service Committee launched a youth movement project which in the 1920s had already enrolled 300,000 German youth in work-camp labor projects. When the Nazis came to power, they took over the apparatus and called it the Hitler Youth Movement. It continued to be staffed by Quakers throughout World War II.⁴¹

An equally nasty pseudoreligious movement—of the right-wing variety—was the Moral Rearmament Movement, set up by H. G. Wells and Arthur Balfour on the occasion of the Washington Disarmament Conference.⁴² From the Moral Rearmament Movement come today's Moonies.

The nominal leader of the group was Frank Buchman, a Lutheran minister in a poor section of Philadelphia who was taken up by Quaker circles there and conduited directly to British control. He traveled to England in 1908 and from there was sent on a tour of Asia through the YMCA move-

ment. After meeting with Wells and Balfour in 1920, when they were part of the British delegation to the Washington Disarmament Conference, he was sent to Oxford University, where he was groomed for the next two years. Buchman spent the next years in constant travel. He was a frequent visitor of the Japanese Mitsui family, Heinrich Himmler, Rudolph Hess, and Lord Hamilton. Buchman's cover was to hold revival meetings, which he organized around a strange blend of born-again Christian fundamentalism, Theosophy, and ecumenicism for good measure. He came under public attack for his open anti-Semitism, his ego-stripping confessional methods, and his advocacy of slave-labor work brigades.

In 1938 he formed the Moral Rearmament Association while visiting Germany. It was enthusiastically pro-Hitler. The Marquess of Salisbury, James Cecil, was one of its most highly respected patrons, along with one of his brothers.⁴³

The record of Cecil involvement in the Moral Rearmament Association goes beyond the time that the Cecils acted as the power behind the throne to oust Neville Chamberlain as prime minister and replace him with Winston Churchill. Cecil remained an active patron of the Oxford Group, as the society was known in Britain, until his death in 1947. He was not ignorant of Buchman's Nazi connections. On first meeting with the revivalist leader, Cecil noted that Buchman was "on the closest terms with Himmler in Germany."⁴⁴

In February 1938, as Cecil and Churchill were publicly challenging Prime Minister Baldwin's policy of appeasement toward Hitler, Cecil was organizing a "house party" at Hatfield for the Oxford Group to meet with leading members of government circles from among the aristocracy—and funding the Group's activities. In August 1936, Buchman had been widely publicized for saying to an American newspaper: "I thank heaven for a man like Adolf Hitler who built a front line of defence against the anti-Christ of communism." At the "house party" in Hatfield, Lord Robert Cecil

congratulated the Group on having "invested the old, simple Christ gospel with a new vividness particularly effective with people who have lost or never knew it."⁴⁵

In 1937 Salisbury issued a spirited defense of Buchman: "There have been no doubt criticism of certain methods of this great movement, and these criticisms may or may not be justified. I have here no concern with minor details, but I will say with confidence that the spirit which is behind the effort of the Oxford Group in this meeting or elsewhere is not justly open to criticism."⁴⁶

In 1940, the war already begun, Salisbury wrote this tribute to them: "In Papua, the hearts of wild tribesmen have been touched. 'God is our chief,' they say, and when their pagan neighbors attack them they no longer fight; they cover their eyes with their hands and there is a pause, and the war-painted warriors fade away."⁴⁷

The Group asked Salisbury to intervene so that Moral Rearmament officers in the British Army during the war would be permitted to wear distinctive uniforms and be given special travel allowance. Salisbury did not accede, but did recommend that they be allowed to serve in the army unmolested. In 1941 he backed their request that the Group's key personnel be deferred from conscription; through Salisbury, the request was granted.⁴⁸

All this time the Cecils had been pushing for British rearmament for war. From 1940 to 1945 Salisbury was the chairman of a hand-selected group of parliamentarians who formed a Watch Committee over the next three governments, two of which the Cecils had put in power. The Cecils' policy was finely balanced between pushing Hitler and Mussolini to war with the Soviet Union, and making sure that both countries would be destroyed in the war. There was no contradiction for them between moral and military rearmament.

In 1936, Hugh Cecil spoke for them all when he wrote about the Italian conquest of Ethiopia: "The Italian government has killed and is about to take possession. Friendliness to Italy would seem to British opinion morally intolerable; and what is morally intolerable is not politically expedient."

Two years later, James's son Robert, who had been parliamentary undersecretary, resigned with Anthony Eden as a show of opposition to Chamberlain's appeasement policy. He wrote at that time: "I don't like the prime minister's policy. The impression he gives of trucking to the dictators, is, I believe, disastrous. It makes us ridiculous in the eyes of the world. It takes the heart out of our real friends and provides us, at the best, with some very undependable new ones in exchange. It alienates American opinion too, which is of essential importance at the present time. Nor do I think that it lessens the danger of war. But at any rate it must be given a fair trial, and that it is certainly having. In the meantime, I am quite happy cultivating roses at Cranborne. The results are both quicker and more satisfying."⁴⁹

His uncle Robert Cecil thought that the Chamberlain government was showing middle-class timidity. The aristocrats, on the other hand, "were all for singing Musso's beard." Gwendolyn Cecil described Lothian's friend Lord Halifax, who had replaced Anthony Eden at the Foreign Office, as "a poor old middle-class monster (who) could not be expected to know any better."⁵⁰

As soon as war broke out in September 1939, Cecil had Churchill recalled to office as First Lord of the Admiralty. Lord James Salisbury's Watch Committee formed at the time included Robert Cecil; William Astor; Lord Hailsham, the former Lord Chancellor; Lloyd, a former High Commissioner for Egypt; Duff Cooper, a close associate of Churchill's; Leo Amery; Harold Macmillan, who would become a postwar prime minister; Harold Nicolson, a founding member of Oswald Mosley's fascist New Party and a vice-

president of Wells's fascist Federation of Progressive Individuals; Salisbury's son Robert Cecil; and cousin Wolerm. No fewer than six M.P.s and two peers who were members of the Watch Committee became members of Churchill's first government.⁵¹

The story of Edward VIII illustrates the difficulty these circles sometimes had in drawing the fine line. Edward's association with the Round Table-Cliveden Set dated before World War I. In 1900 he had been involved in a grotesque incident involving William Astor's nobility-inspiring father. Astor had insulted an officer who had, uninvited, accompanied the Countess of Oxford to a musicale Astor had hosted. He issued a notice in the July 2, 1900 *Pall Mall Gazette*: "We are desired to make known that the presence of Captain Sir Berkeley Milne of the Naval and Military Club, Picadilly, at Mr. Astor's concert last Thursday evening, was not invited." While the future King George V took umbrage, the then Prince of Wales ostentatiously invited Astor to the royal box on the following evening.⁵²

Edward had to be removed not only because he was an unstable cultish admirer of the Nazis, as distinct from the rest of the leading British ruling circles who controlled the cults. In his year in power as king, Edward was moving to assume actual power as a dictatorial monarch, and as a cult hero, he was positioned to do it. As Lord Mountbatten admitted in his memoirs: "Some of the older generation disapproved of him. But he was the idol of the younger generation. His sympathy with the ordinary people was so evidently genuine—whether they were soldiers during the war, or unemployed during the Depression.

"There was a strong feeling the new King would do something—no one could say what—about the social injustices which were so plentiful at the time. . . ."

The king's biographer writes: "Where foreign policy was concerned, the King did not disguise his opinions and at-

tempted to enforce them on the Government in a manner unknown for over a century. He not only attempted in a pro-German sense, to influence Eden over the Rhineland occupation . . . he also sent for Baldwin. . . . The King said: 'I sent for the PM and gave him a piece of my mind. I told the old so and so that I would abdicate if he made war. There was a frightful scene . . . There won't be a war.' "

Baldwin was among those who were openly pushing for Edward's abdication, and he even went so far as to organize the Governor-General of Canada and the Australian High Commissioner to threaten secession if the king were not removed. Churchill, who was closely associated with the king's best friend Mountbatten, took a public posture of defending the king; but the Cecils made the decision to remove him.

After his abdication, Edward stayed with the Rothschild family in Austria. He also met with the Nazis in Spain and with Hitler himself in 1937. It was even feared that he would settle in Germany when war broke out.

The Pan-European Union

Edward VIII was not to be a fascist dictator, far less a Mosley or a Wells. This would have meant the loss of political control of the oligarchy itself. Such drastic steps were not necessary in Britain where republican opposition had been quelled long ago. What was required was an international oligarchical control center—that would act on behalf of British interests.

This was the Pan-European Union. Founded in 1923, it was the connecting link between the British aristocracy and the European black nobility centered around the ally of the Wittelsbachs, the Hapsburgs, the only royal house to which the British royal family was not related. Within the Union were combined the Anglican and Hapsburg Jesuit fascist

ruling networks. It is the only major fascist prewar organization that has persisted to the present day.⁵³

The Union's founder, Count Richard Coudenhove-Kalergi, was particularly useful to the British in the years before World War II. Unlike Hitler, who had to contend with nationalist factions within Germany, Kalergi was free to attack the concept of national sovereignty itself. These circles pushed the ideology of World Federalism—the spirit behind Cecil's League of Nations—as the alternative to the industrial republics of Europe and the United States. The World Federalist Pan-European Union, for example, dominated Bertrand Russell's International Pacifists Congress in Berlin in 1924. The Pan-European Union was launched in 1923 with the publication of Kalergi's book *Paneuropa*, dedicated "to the youth of Europe." In true Children of the Sun fashion, 1,000 membership cards were distributed bearing the Union's symbol: a red cross and the yellow sun of Apollo.

Kalergi describes how the organization got its start: "At the beginning of 1924 we received a call from Baron Louis Rothschild. One of his friends, Max Warburg from Hamburg, had read my book and wanted to get to know us. To my great surprise, Warburg spontaneously offered us 60,000 gold marks, to tide the movement over for its first three years. I suggested to him that we spend half of it in Austria, and the other half in Germany. We agreed on the two trustees who would administer this money: Privy Councilor Fritsch from the Dresdner Bank would be the trustee for Germany, and Vice-President Brosche of the Austrian Kreditanstalt for Austria.

"Max Warburg, who was one of the most distinguished and wisest men that I ever came into contact with, had a principle of financing those movements, towards which he felt sympathetic, only in the beginning; later, they should learn how to help themselves. Although he remained a convinced Pan European for his entire life, and we were bound

by a warm friendship up until his death in 1946, he no longer had any share in financing the movement. But his spontaneous offer of aid at the beginning was of decisive importance for its rapid expansion. The Austrian government placed at our disposal beautiful and representative rooms in the Vienna Hofburg [the Imperial Palace] for our central office. From then until the day of the *Anschluss* the address remained: Paneurope, Hofburg, Vienna."

A German section of the Union was soon formed; its leading member was Hjalmar Schacht. In 1925, Kalergi came to England, where Rhodes associate Wicham Steed, now chief editor of the *Times*, was his sponsor. The circle that formed around Kalergi included Ramsey MacDonald, Robert Cecil, Arthur Balfour, Lord Lothian, Lionel Curtis, George Bernard Shaw, and H. G. Wells.

Coefficient Leo Amery became one of Kalergi's closest and most valuable collaborators. Kalergi writes of him: "As the Colonial Minister he had a decisive share in the construction of the Empire. In the truest sense of the word a citizen of the Empire, he was familiar with all continents and was equipped with encyclopedic knowledge. Amery spoke 16 languages. He was one of the cleverest and most constructive heads in the Empire, and in decisive moments he had given his fatherland inestimable service. During the Second World War, he gave the initial push for Chamberlain's fall and for the calling of Churchill. As the Minister for India in the War Cabinet, he had prevented the outbreak of a revolution there. . . . It was Amery who won his very old friend and school comrade Winston Churchill to the Pan European idea."

In 1939 the British PEU Committee was officially founded under Amery's chairmanship, with Duff Cooper as president. In 1940, Kalergi emigrated to the United States, where he was invited to speak before the American branch of the Round Table, the New York Council on Foreign Relations. His theme was: if Hitler conquered, then there would be a fascist Europe. If Stalin conquered, then there would be a

Bolshevist Europe. If Churchill conquered, then there would be a Europe under Anglo-Saxon leadership.

Kalergi's first book written in 1924 is the aristocratic complement to *Mein Kampf*. As in Hitler's manifesto, written at the same time, Kalergi begins by railing against the Rapallo accords and affirming his admiration and loyalty to Great Britain:

"It would be a serious and irreparable mistake of the Pan European movement to put itself in opposition to England or to allow itself to be misused for anti-English goals. . . . England has another interest, which consists of preventing the Russian world power from pressing in to the coast of the North Sea. But if Pan-Europa does not come into being, then the Russian-German combination is only a matter of time. Then Russia would not only directly threaten India, but the British Islands too

"A great danger is created . . . by the Russian orientation towards a couple of European states, above all, towards Germany. Today, Germany is politically closer to the Russian Empire than to the Western states. It signed the Rapallo friendship treaty with Russia. . . . A large number of Germans hope to tear up the Versailles Treaty and partition Poland once again. This German orientation towards Russia forms one of the greatest dangers for the future of Europe. For Germany's merger with the Russian group of states would make the Rhine the boundary river for Europe. . . . The Pan European idea would be buried for good Pressure from France is basic for the German Russophilism. . . .

"Because Pan Europa has double the number of inhabitants that Russia has, it can always, when it is united, have an army double the strength of Russia's. Additionally, because of its highly developed industry, it has a military advantage over Russia, that cannot be evaluated highly enough, for in the future, the development of a country's technology will be more essential for its conduct of war than the number and bravery of its troops."

Kalergi's cult writings made him attractive to Britain's degenerate Children of the Sun as well as to the Empire men. In 1927 he wrote *Hero or Saint*, in which he developed his aesthetic: The European "is the born mediator of the world, the teacher and the intellectual Führer"—if it discovers its own soul and does not succumb to Americanism.

"The victory of Americanism over the European soul means Europe's conscious rejection of its tradition, the substitution of a technical training for a humanist education, the substitution of a culture of quantity for a culture of quality, the substitution of number for form. . . . It means the rejection of romanticism and of all the beauty, which Europe has to thank the irrationalism of its soul for!"

Sounding like the zero-growth counterculture cultists of today, Kalergi continues: "The healthy human being, whose instincts are not troubled by artificial moral systems and whose conscience is not poisoned by a sick life, submits himself to these laws and seeks to fulfill them in the course of his life style. . . . The sickness of the European soul can only be healed through the convalescence of the European body. The body is the door to the soul. . . . If the European's body remains sick and weak, ugly and dirty, then its soul cannot comprehend the laws of life. Therefore, we must heal, strengthen, ennoble and purify the body."

Besides the obvious measures, he also suggests the use of cosmetics for men. He classifies reality as either masculine or feminine. "Man is a child of time, woman is a child of space." From that proposition, Kalergi calls for a return to "the original dualism." He lists the categories.

<i>Time</i>	<i>Space</i>
<i>energy</i>	<i>harmony</i>
<i>strength</i>	<i>form</i>
<i>power</i>	<i>beauty</i>
<i>activity</i>	<i>contemplation</i>
<i>activeness</i>	<i>passivity</i>

<i>struggle</i>	<i>love</i>
<i>movement</i>	<i>calm</i>
<i>dynamics</i>	<i>statics</i>
<i>romanticism</i>	<i>classicism</i>
<i>animal</i>	<i>plant</i>
<i>Europa</i>	<i>Asia</i>
<i>straight line</i>	<i>circle</i>
<i>hero</i>	<i>saint</i>
<i>Man</i>	<i>Woman</i>

His economic goals are: "Securing the necessary minimum standard of living for everyone, and only securing the maximum standard of living for those most fit."

The society he describes is not unlike Aldous Huxley's *Brave New World*: "The economic army will have first made its conquest when it will have gained by fighting for all economic human rights for Europeans and at the same time for the South Sea Islanders. Up until then it is our economic duty, to work with patience and resignation in that place in the great army where fate has placed us. We will not concern ourselves with exactly where this work is. Even Hercules had to clean the Augean stables, and he is a model for us, that there is heroism in every piece of work, even in the lowest and most despicable. It is the form of the struggle that is most opportune and which is more noble than fighting between people, because it does not injure, but redeems."

Then, he outlines the task the Pan-European Union is to fulfill: "The tragedy of the European situation lies in the fact that it possesses no aristocracy that could carry authority . . . a return to nobility of blood is impossible. . . . The goal of education is the education of gentlemen. . . . As a transitional measure an intellectual House of Lords can be formed."

In his 1932 book *Revolution through Technology*, he elaborates his perspective for a new medievalism:

"The social bondage of mankind reaches its peak in the

modern large city, because here the pressures and the overpopulation are the most oppressive. . . . The social pressures in the countryside are somewhat less oppressive than in the cities, and they are least oppressive in thinly populated countries, such as Greenland and Saudi Arabia. For here a person can still unfold in space, without falling immediately into conflict with society. Therefore, there are still some remnants of personal freedom. . . . The road to ethical anarchy leads right through governmental coercion, the road to technical leisure leads through forced labor. . . . One of the greatest missions of technology is the liberation of mankind from the labyrinth of the large city. Technology and industry will destroy it again. . . . In its facilities, the city of the future will resemble the city of the Middle Ages . . . and he who is not condemned to live in the city because of his occupation will go to the countryside. Our civilization is a culture of the major cities; therefore it is a marsh-plant, born by degenerated, sickly and decadent people, who have voluntarily or involuntarily ended up in this dead-end street of life."

Understandably, this philosophy was congenial to Winston Churchill, who relied upon Hitler to bring in a new dark age. In 1946, he collaborated with Coudenhove-Kalergi to reform the Pan-European Union.

Prolonging the "Delicious War"

Once Churchill is placed in this context, the idea of him in general circulation as the redoubtable war leader during the Second World War is no longer credible, and the evidence of his conduct during the war affirms this.

As early as 1942, American General Marshall wished to open a continental "second" front in order to relieve the pressure on the Soviets. This plan was sabotaged by the British who convinced American opinion that an offensive could not succeed. To prove their point, the British deliber-

ately sacrificed three elite Canadian units, 6,000 of whom, 68 percent, were killed, wounded, or captured. These men were put ashore in Dieppe, France, in July 1942 only to be mowed down by Nazi troops, who had been forewarned by leaks from London-run guerrilla units inside France. This defeat was used to force the American General Staff to back down from pressing for the second front and accept instead an African offensive. This had the joint effect of allowing the Germans to maintain their murderous pressure on the Soviets, while at the same time assuring Britain's hold on its Mideast and African assets.⁵⁴

The British actually turned German planes on bombing missions against London in the early part of the war. The planes were in radio touch with German agents working within Britain; these agents had been rounded up at the beginning of the war, but left in place as British doubles. The British therefore were feeding German pilots their instructions through these agents. They deliberately misdirected the pilots in order to have a pretense for bombing the German civilian population in retaliation later. This policy was only stopped by rebellion from British military intelligence agents who could not stomach "playing God" against their own friends, neighbors, and relatives.

Churchill considered the raids useful as morale-builders for the British population.

Foreign Minister Anthony Eden further admitted that the British were not bombing industrial but civilian sites in Germany. He justified this policy, which allowed the war to continue, as a way of breaking German civilian morale in order to force an early surrender. As he well knew from Britain's home experience, under those circumstances, morale was strengthened by such tactics in Germany, as it had been in England.

"The British bombing offensive against Germany was generally represented in public as being aimed at military-

industrial concentrations such as factories, oil plants, dock-yards, marshalling yards, etc. In fact, since 1942, with the consent of the government, the policy had been adopted of adding to such targets the deliberate attack on centres of population, to undermine German civilian morale. . . . Mr. Eden in 1942 privately advocated the selection of 'smaller towns of under 150,000 inhabitants which are not too heavily defended—even though these towns contain only targets of secondary importance,' a policy supported by others as the only way of bringing home 'to the civilian population of Germany the horrors of war.' ⁵⁵

The bombing of Dresden was the most hideous result of this policy. For forty-eight hours, this city, the cultural center of eastern Germany, was phosphorous bombed. The damage was greater than the destruction of Hiroshima and Nagasaki combined. At the time of the fire-bombing, Dresden was the site where 700,000 escapees from the Soviets and allied prisoners of war were concentrated. Over 160,000 people were killed in the bombing of the city whose destruction had no military value for the prosecution of the war. ⁵⁶

Individual bomber pilots preferred prison sentence to making themselves the instrument of this policy.

To make sure that the war did not end prematurely, the British did not offer the German generals any opening to stop the war short of unconditional surrender. Roosevelt is reported to have said: "It is easy to believe that a camarilla of German Generals might have displaced Hitler and sued for peace at almost any time after the Normandy landing had they not been disheartened by the stony bleakness of Unconditional Surrender." ⁵⁷

Did the British plan to enter the war or was this purely the result of miscalculation? From the time in 1939 when Hitler signed a nonaggression pact with the Soviet Union, it was clear that he planned to guard his western flank by attacking France. As soon as the British bowed to Hitler at Munich in

1938, the German generals knew that war was inevitable. They demanded the move into France. Even so, it was Hitler who stopped the German advance when the British army could have been wiped out after the battle of Dunkirk, allowing the army to escape by sea. Hitler did this over the protest of his General Staff.

The Second World War was not a limited war. Without the intervention of the United States and the Soviet Union against the Nazis, Britain would have been destroyed. As it was, even despite their miscalculation, for the British the war was a tactical success. At least 18 million civilians had been killed, and another 17 million men were killed in battle. Of these, the Soviet Union suffered 6.1 million soldiers killed and 14 million wounded, and they lost 10 million civilians who were killed. Germany lost 6.6 million servicemen killed, 7.2 million wounded, and 1.3 million were missing. Britain's war dead was 357,000.

The war was a strategic defeat. The Soviet Union had not only won the war against Germany, but came out of the war the strongest power in Europe. The United States had rejected the Morgenthau Plan which had at least promised to keep Germany destroyed. The British war aim for World War II—as in World War I—had not been achieved.

FIVE

Dropshot: World War III Has Begun

(a) The United Kingdom is presently in a period of transition from war to peace. She is struggling under a burden of international financial and domestic economic problems, a serious manpower shortage, and political instability in the empire. It is unlikely that the United Kingdom will be able to finance another war effort as great as the last one. . . .

The use of atomic weapons in a strategic air campaign against the U.S.S.R. . . . is considered essential to the provision of adequate initial destructive capabilities to that air effort. The extent to which its quantitative use will influence the composition, size, deployment, and the employment of strategic air forces depends on Soviet counter measure development. . . . For planning purposes herein it is assumed that the development of atomic munitions in the U.S.S.R. will give the U.S. a slightly quantitative advantage, on D-

Day, in the order of 10 to 1. . . .

METRIC TOP SECRET OP OP OP

From President. To All CinCs. 012216z

Totality. All ack. Personally. End message WH

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This scenario was not a deranged fantasy production of H. G. Wells. This was an operational plan drawn up by the U.S. Joint Chiefs of Staff in 1949 for World War III. It did not represent a commitment on their part to war, but by that time the Cold War had begun, the Soviets had just exploded a hydrogen (fusion) bomb, and the American military was faced with the task of assessing U.S. preparedness for a possible confrontation with the Soviets. For years they had been resisting British pressure to engage in "preventive" war against the Soviets either by a direct continuation of the Second World War or by a preemptive nuclear strike. American military estimates were that war with the Soviets would be disastrous, but the diplomatic situation was steadily worsening.

The scenario was released to the public in 1977 under the Freedom of Information Act. Anthony Cave Brown describes the war planning of that period in his book *Dropshot: The American Plan for World War III Against Russia in 1957*. As he documents, Dropshot was not the first such plan.

In 1945, General Eisenhower, then Commander-in-Chief of U.S. forces, drew up a plan called Totality.¹ This was a factional intervention against intelligence chief Allen Dulles and Winston Churchill, who had been maneuvering with Heinrich Himmler to keep the Nazi army intact and turn it east against the Soviets. Totality demonstrated conclusively that the United States would not win a conventional land war in Europe—if for no other reason than that neither the United States troops or the public back home would have tolerated it. There was widespread feeling against the blatant attempts of the British to use the United States to police their colonial empire. And the Soviet Union had won high regard for its magnificent fight against the Nazis, typified by the battle of Stalingrad. American troops who met the British had contempt for the servility of the average British

soldier and hatred for their arrogant officer corps. They felt at home with the typical Russian with whom they fraternized.

Eisenhower's plan, Totality, showed that American military capability in Europe had already been dismantled to a level at which any plan to fight the Soviets would have meant sure defeat.

At the 1945 Potsdam conference, Churchill was trying to get President Truman to bloc with him against the Soviets, but Truman would have none of it. The American President refused the private meetings, without Stalin, that Churchill was pushing for. Previously, when he had been in the Senate, Truman had been a constant stumbling block for Morgenthau. As head of a Senate oversight committee he had demanded a careful accounting of lend-lease to the British. He was no less suspicious now.²

During this conference, Churchill learned that the British voter had not found the war so delicious. Clement Atlee was voted into office as Labour Party prime minister and took over from Churchill while the conference was in process. Yet, also during the Potsdam conference the news came that the United States had just exploded its first atom bomb—which would soon be used against Hiroshima and Nagasaki. Now Churchill had a counter against Eisenhower. No need for a land war in Europe. Bomb them!

Field Marshall Alanbrooke was part of the British delegation to the conference and has left a record in his diary of Churchill's thinking at the time. Alanbrooke himself did not understand the full capability of Churchill's new, more powerful *wunderwaffen*, but as his entry shows, Churchill had been fully briefed:

"He had absorbed all the minor American exaggerations and as a result, was completely carried away. It was now no longer necessary for the Russians to come into the Japanese

war; the new explosive alone was sufficient to settle the matter. Furthermore, we now had something in our hands which would redress the balance with the Russians.”³

Churchill, like Bertrand Russell, wanted to use the bomb in a preemptive first strike against the Soviets before they too had a nuclear capability.

Lord Louis Mountbatten, Commander of the South East Asian Command, was also present at Potsdam. He was less manic than Churchill in his appraisal of the situation. When Churchill informed him that the bomb had been dropped on Hiroshima, Mountbatten thought a mistake had been made. As he later wrote in his memoirs: “I was appalled at the Japanese being given a chance to surrender before being completely defeated in the field . . . and it seemed to me that this was rather dangerous for the future. . . . I had rather different ideas from General MacArthur about how the Japanese should surrender. . . . I was determined that they should lose face.”⁴

The real threat Mountbatten saw was that the United States would support the pro-industrial Mitsubishi faction to regain power in Japan, and once again make republican Japan the model that Britain’s colonial possessions would emulate. This of course was precisely the policy General MacArthur, as head of the occupation forces, carried out, applying the same principle the American General Staff had been prevented from carrying out in Germany.

MacArthur also disagreed with the bombing of Hiroshima and Nagasaki, but from the exactly opposite point of view. He thought that the devastating effects of the bomb on the civilian population would create a groundswell of rage in the Japanese against the Americans, which would discredit his occupation policy and make it more difficult to accomplish the rapid transformation of the country. MacArthur knew only one day in advance of the Hiroshima bombing that it was to occur. After the bombing of Nagasaki which followed

he held a press conference. It was clear that the Japanese could no longer hold out and that the surrender was just a matter of days, nevertheless, like Truman at Potsdam, he demonstrated his solidarity with the country’s Soviet allies. In a prepared statement, he said, “I am delighted at the Russian declaration of war against Japan. This will make possible a pincer movement which cannot fail to end in the destruction of the enemy. In Europe, Russia was on the eastern front, the Allies on the west. Now the Allies are on the east and Russia on the west, but the result will be the same.”⁵

This was a direct and deliberate rebuttal of Churchill and his policies to keep the Soviets out of the Pacific war.

Mountbatten was in disagreement both with the Americans and with the utopians on his own side, in whose ranks Churchill now numbered. “I was quite sure, in 1945,” he later wrote, “that it was no good fighting against the new tide of Asian nationalism; I was sure that the thing to do was to try and make the Nationalists our friends. This was easier for me than some. . . .”⁶

While Mountbatten did not disagree with Churchill on a preemptive first strike against the Soviet Union as long as the Soviets did not have the bomb, he, like Mackinder before him, never fell into the Robert Cecil-H. G. Wells trap of believing that a war could be won with wonder weapons. He understood that a war against the Soviets would not be a limited war. Using Germans as the ground troops to fight the Russians had not succeeded in two world wars; Mountbatten turned to a Pacific strategy.

Britain would play the China card.

The advantages were twofold. If Mao could be brought to power, backward China would become the ideological mother for the Russell-Wells brand of socialism around the world. Further, the Maoists could be expected to use their population in human-waves (as they did in military action

against Vietnam in 1979). In this plan, the Chinese people were cattle to become cannon fodder, but nonetheless, a deployable horde to be turned against Korea, Vietnam, Cambodia, Japan—and to be turned against the Soviet Union as the detonator of a third world war to be fought between the Soviets and the United States. Such a war might be fought out on the ground in Asia with the Americans, leaving Europe—and Britain—relatively unscathed.

Mountbatten's murder in 1979 by a faction of British intelligence (under cover of Irish terrorists) is proof that the differences between the kook-utopian and the realist factions are bitter and deep. This time there is no margin for error. But in the years immediately after World War II, these differences had not yet become so serious.

The British were clear on one thing: the nuclear war they projected must not involve Britain. In 1957, British Defense Minister Duncan Sandys issued this assessment: "It must be frankly recognized that there is at present no means of providing adequate protection for the people of this country against the consequences of an attack with nuclear weapons."⁷

"In the years after 1956," wrote Mountbatten, "it became sadly apparent that power, in the military sense, really lay in the super-states—America and Russia, with China beginning to come forward fast. Our foreign policy has been forced to recognize this more and more. . . ."⁸

By "recognize" should be read "congratulate ourselves" since this was precisely British policy, and Mountbatten's in particular, since 1945. At this time Mountbatten was working on the techniques of "broken-back" warfare which was meant to follow the destruction of the West by nuclear weapons.

Only in the last year of his life did Mountbatten come to realize the full enormity of the blunder of British foreign

policy. Britain would not escape devastation in a third world war. The insane Schlesinger-Brzezinski scenario of a pre-programmed tactical nuclear war which would be restricted by a gentleman's agreement to delimited targets was a utopian fantasy. A war with the Soviet Union would mean a total war which the oligarchy would not survive. Mountbatten said it and he was killed.

In 1943 he was more sanguine. He had been sent to the Asian theater when it was clear that the second front which the Russians were urgently demanding to relieve pressure on them would be postponed. Mountbatten himself could take credit for the delay. His special operations teams in Europe had accomplished the Dieppe massacre, and the second front was postponed to an indefinite future—not to be reopened until 1944. Even then allied troops were diverted to Sicily, to be deployed directly against Germany only when the Soviet troops began rolling forward, with Montgomery pushing for a race against the Soviets to Berlin. Mountbatten's job in the war of the Pacific was to protect immediate colonial interests and to prepare the groundwork for the long-term British China strategy.

In this task, he came up against U.S. General Joe "Vinegar" Stillwell in a head-on clash.⁹ Mountbatten refused to open the Burma road; therefore Chiang's forces could not be supplied by land, to effectively deploy against the Japanese. Mountbatten's refusal to open the road prevented what for the British would have been a premature victory, shortening the war, and the entrenching of the Americans before Britain was in a position to deploy major forces to the area.

Furthermore, it would turn the Chinese against the outward enemy and divert them from the civil war that was already in progress. Stillwell's every effort was aimed at bringing Mao into Chiang's government in order to achieve a strong national government. At every point at which the

Americans had prevailed upon Chiang and Mao to come to terms, the British would send advisers to Mao's camp to encourage the communist leader to hold out for better terms.¹⁰

Ironically, Stalin did not trust Mao even then and was in full agreement with the U.S. policy to strengthen Chiang.

When Mountbatten tried to sabotage the Japanese surrender terms and keep the Japanese army intact, using it against Sukarno's liberation force, American public opinion was outraged. American G.I.s would not be brought into another war to preserve British, Dutch, or French territorial possessions, as Roosevelt had vowed to his son during the Yalta conference.¹¹

At the end of the war, Mountbatten was placed in charge of the final phase of Britain's centuries-long occupation of its jewel colony India. As Viceroy he was given plenipotentiary powers by the Crown. Despite the opposition of Mohandas Gandhi and Indira Gandhi's father Jawaharlal Nehru, Mountbatten forced through the division of the nation of India into Pakistan, India, and 500 other principalities which were given the option of independence or federation with India or Pakistan, as they chose.

This balkanization plan worked out just as geopolitician Mountbatten had foreseen. Two wars followed in India after independence in 1947, in which 10 million people were made refugees. Estimates are that 200,000 to 1 million people were killed in the course of a year. Just as the British supported the evil cultist Mao rather than Chiang, in this case they used the same Muslim Brotherhood networks that had been effective in destroying Russia's Baku oil fields in 1905 and destabilizing Persia. At the same time they played on the venality of the petty potentates of the so-called independent principalities. These enormously wealthy Hindu Maharaji had been kept in place as part of the British plantation administration.

Mountbatten was well-fitted for the job. In the early part

of the war, he had been placed in charge of Combined Operations which ran partisan guerrilla operations for the European theater and coordinated both communist and noncommunist resistance organizations that more frequently were at war with each other rather than with the Nazis.¹² Kim Philby and Guy Burgess, Hugh Trevor-Roper, and Mountbatten's special friend Ian Fleming were all involved in these Special Operations. James Bond's expertise can be traced to this association. Mountbatten was particularly interested in the development of military technology and electronics. (He is also the inventor of the use of zippers for men's flys and elastic shoelaces. Of himself, he once said: "The really important thing about me is . . . that I am the man who cured lameness in horses.")¹³

Mountbatten's family connections made him admirably suited for intelligence work. He was a great-grandson of Queen Victoria, and his father, who was German born, had been given the title of prince by the Grand Duke Ernest Louise of Hesse, who was the only German prince to speak out against an Anglo-German confrontation during the First World War. The Hesse family, of course, had long-standing ties with the British. They not only supplied the British with Hessian troops during the American Revolution, but they gave them the Rothschilds as well.

Mountbatten's father had worked under Churchill during the First World War, and Mountbatten and Churchill had worked together closely in the period between the two wars, as well as during the second war itself. However, after Potsdam, they began to draw further and further apart, as Churchill became obsessed with forcing an immediate confrontation with the Soviet Union.

Churchill's answer to the rebuffs to him at Potsdam was the Cold War. Truman had to be brought to heel. On August 21, 1945, Truman had suddenly canceled lend-lease, two-thirds

of whose funds were going to Britain. On December 6, 1945, he had exacted interest for a loan to the British, and then only under the condition that the pound sterling was to be made fully convertible to gold within twelve months at the parity of \$4 to the pound. The British were so outraged that ninety-eight members of Parliament voted against accepting the loan. If this continued, Britain would be bankrupt. With its backward, obsolete industrial base, and serf-trained labor force, Britain could only function as a major power with the full financial, political, and military backing of the United States. Truman must fall in line.

As Round Table member Joseph Frankel wrote in *British Foreign Policy, 1945-1973*, "Only the cold war with the Soviet Union made their [U.S.] strategic interest converge with those of the British, made them really concerned with the British."¹⁴

Greece gave Churchill the opportunity to touch off the Cold War. Two partisan groups had operated in Greece during the German occupation, known by the initials ELAS and EDES. ELAS was a procommunist organization with mass support. EDES was a fascist grouping supported openly by the British and led by Colonel Zervas. Armed clashes were frequent between the two groups. In February 1945, an agreement was made in which both groups disarmed under a noncommunist civilian government. The British then rearmed the EDES, which promptly used its new weapons to open a reign of terror in the country. When the ELAS responded, its members were arrested; civil war began to rage.

Stalin gave no support to ELAS in 1944 when they had made a bid for power, and fully supported the Varkizas agreement in which both ELAS and EDES were forced to accept disarmament, but now he reacted to the British provocation by backing ELAS.¹⁵

With the civil war in Greece as his backdrop, Churchill made his famous speech in Fulton, Missouri, in June 1946.

Stalin, he said, borrowing a phrase from a speech by Joseph Goebbels in 1945, is lowering an "Iron Curtain" between the Soviet bloc and the West.¹⁶ The Cold War was on.

Yet Churchill yearned for a hot war as soon as possible. On August 8, 1946, he had a conversation with a friend, Charles McMoran Wilson Moran, who noted it in his diary.

Winston spoke gloomily of the future. Moran asked him, "Do you think there will be another war?"

Winston said, "Yes."

Moran, remembering the incredible executive decision taken right after the First World War to postpone the future war for ten years (the British actually waited fourteen years), asked, "You mean in ten years time?"

Churchill by now had a better gauge on the opposition than in 1945 and was prepared to postpone the war—but not that long. He was already fearful that he would miss the great occasion. He answered, "Sooner, seven or eight years. I shan't be there."

Moran was shocked. "You mean a war between Russian and her satellite countries and the Anglo-Saxon countries?"

Churchill explained, "Yes, with France and Scandinavia and Belgium and Holland on our side."

Moran lacked Churchill's willingness to accept the consequences of atomic war. "How can England take part in an atomic war when she is so small?"

Churchill was ready with the same answer his collaborator Bertrand Russell had. "We ought not to wait until Russia is ready. I believe it will be eight years before she has these bombs."

His face brightened. "America knows that 52 percent of Russia's motor industry is in Moscow and could be wiped out by a single bomb. It might mean wiping out 3 million people, but they would think nothing of that."

He smiled. "They think more of erasing an historical building like the Kremlin."

Churchill was referring to the fact that Secretary of War

Stimson had prevailed in removing Kyoto as one of the possible atom-bomb target cities in order to preserve its temples.

Churchill's cigar had gone out and he fumbled in his pockets for a match. "The Russian government is like the Roman Church. Their people do not question authority."

Moran made a passing reference to Potsdam. Churchill, recollecting that Harry Truman had refused to see him privately, without Stalin's presence, sighed, "Ah, that was when the blow fell." He said nothing for a little while, and then observed, half to himself, "It was a blow." Harry Truman, with the full support of the U.S. General Staff, was unwilling to go to war with the Soviet Union.¹⁷

On October 24, Moran and Churchill got together again. Moran called at Hyde Park Gate and Winston was full of his speech in the Commons on the danger of the Russian Army, which had not been demobilized.

"The situation is grave," Churchill confided in Moran. "You mean there might be war in two or three years time?" Moran asked.

"Perhaps sooner than that, perhaps this winter. They have twelve divisions. They could march to the Atlantic in a few weeks. The Swiss are most perturbed. Only the atomic bomb keeps the Russians back. They're making rockets to fire on us when they get to the coast."¹⁸

Under the impetus of Churchill's fears, in 1948 the U.S. Joint Chiefs of Staff authorized the writing of the first global emergency war plan, Charioteer, that again demonstrated the irrationality of his strategy.¹⁹

The plan called for the United States to: "Initiate strategic air operations as soon as possible after the outbreak of hostilities by launching a concerted attack employing atomic bombs against governmental, political, and administrative centers, urban industrial areas, and selected petroleum tar-

gets within the USSR from bases in the western hemisphere and the United Kingdom."

The United States would use 333 atomic bombs against the Soviet Union, which did not yet possess atomic weapons. Even so, the conclusions of the Joint Chiefs were that there were no guarantees that the Soviet Union would be defeated.

In 1949, the Soviet Union exploded its first atomic bomb. Dropshot was the elaborated response. Dropshot calculated a war to take place in 1957, but at the same time a study of the Strategic Air Command was commissioned. Lieutenant General J. E. Hull produced the report, "Evaluation of Effectiveness of Strategic Air Operations," which reported that: "In the event of war in 1950, the Air Force can (a) complete the atomic phase of the planned strategic air offensive; (b) provide inadequate air defense for the United States and Alaska; (c) initiate mobilization and training."

As Anthony Cave Brown correctly sums up: "If the Hull and Anderson reports are accepted as being in the realm of accurate forecasting and analysis, then the aerial campaign as planned could not have succeeded. It was true that appalling damage could have been inflicted on Russia, but only at appalling loss to the U.S. Air Force. Presumably Truman, the Cabinet, and the Joint Chiefs would have accepted this loss, but would SAC have done so? If the evidence of World War II and the Vietnam War has validity, air crews are prepared to accept serious losses up to a point. But as was demonstrated after the terrible losses suffered by the Royal Air Force Bomber Command at Nuremberg during the raid of 30-31 March 1944, a form of mutiny spreads through even elite forces when casualties become catastrophic—and as the above figures show, Dropshot losses would have been catastrophic."²⁰

"Even assuming that SAC would have stuck to its task, there remains that considerable body of evidence that through lack of bases, crews, aircraft, stockpiles, and trans-

portation, the campaign probably would not have succeeded. In that case it is not unreasonable to postulate that Dropshot would have failed. And what would this have meant if war had broken out in 1957—or at any other time during the period that Dropshot was being conceived and written?”

Exercise in Mass Brainwashing

These prospects did not daunt Churchill, but hot war was not essential to the British purpose. A prolonged cold war would initially serve to solidify the Anglo-American alliance. This time, the United States was targeted to become the marcher lord for British world hegemony. This time the United States would be turned into a fascist state.

Churchill and Russell were close associates. Pacifist Russell's call for bombing the Soviets was in no way contradictory with his more famous Ban the Bomb Movement. The antibomb movement was never more than a thinly disguised attack against science. Its aim was not to arouse the public's conscience against a third world war—but mass brainwashing of the population, particularly its youth, against science. The air you breathe is tainted with radiation. You will get cancer. Your children will be born with genetic defects. Your homes will be destroyed by bombs. Who is to blame for this? Scientists. The meetings held by SANE groups were exercises in the manipulation of mass hysteria.

A little book by Bertrand Russell published by the Philosophical Library in 1959 documents his purpose. Russell wrote:

“Science has increased man's control over nature, and might therefore be supposed likely to increase his happiness and well-being. This would be the case if men were rational, but in fact they are bundles of passions and instincts.

“First, industrialism still has great parts of the earth's surface to conquer. Russia and India are very imperfectly

industrialized; China hardly at all. In South America there is room for immense development. . . . Modern industrialism is a struggle between nations for two things, markets and raw materials, as well as for the sheer pleasure of dominion. The labor which is set free from providing the necessities of life tends to be more and more absorbed by national rivalry. . . .

“Scientists invent continually more elaborate methods of attack and defense. The net result of their labors is to diminish the proportion of the population that can be put into the fighting line, since more are required for munitions. This might seem a boon but in fact war is nowadays primarily against the civilian population, and in a defeated country they are liable to suffer just as much as the soldiers.”²¹

“The world becomes more and more of an economic unity. Before very long the technical conditions will exist for organizing the whole world as one producing and consuming unit. If, when that time comes, two rival groups contend for mastery, the victor may be able to introduce that single, world-wide organization that is needed to prevent the mutual extermination of civilized nations. The world which would result would be, at first, very much different from the dreams of liberals or socialists; but it might grow less different with the lapse of time. There would be at first economic and political tyranny of the victors, a dread of renewed upheavals, and therefore a drastic suppression of liberty. But if the first half-dozen revolts were successfully repressed, the vanquished would give up hope, and accept the subordinate place assigned to them by the victor in the great world-trust. . . . Life at first might be unpleasant, but it at least would be possible, which would be enough to recommend the system after a long period of warfare.”²²

In 1945, Russell was jubilant when he learned that the bomb had been dropped. In the *Glasgow Forward*, under the title “The Bomb and Civilisation,” he wrote his policy for a Nazi United States:

"If America were more imperialistic, there would be another possibility, less Utopian and less desirable, but still preferable to the total obliteration of civilised life. It would be possible for the Americans to use their position of temporary superiority to insist upon disarmament, not only in Germany and Japan, but everywhere except in the United States, or at any rate in every country not prepared to enter into a close military alliance with the United States, involving compulsory sharing of military secrets.

"During the next few years this policy could be enforced; if one or two wars were necessary, they would be brief, and would soon end in decisive American victory. . . . But I fear that respect for international justice will prevent Washington from adopting this policy."²³

That September, in a private letter to his mistress Gamel Brenan, he made his meaning unmistakable:

"Russia is sure to learn how to make it. I think Stalin has inherited Hitler's ambition for world dictatorship. One must expect a war between the U.S.A. and U.S.S.R. which will begin with the total destruction of London. I think the war will last thirty years, and leave a world without civilised people, from which everything will have to be built afresh—a process taking (say) 500 years. . . . There is one thing and only one which can save the world, and that is a thing which I should not dream of advocating. It is, that America should make war on Russia during the next two years, and establish world empire by means of the atomic bomb. This will not be done."²⁴

He did not remain inhibited from open advocacy of preemptive war for very long. In 1945, he was writing in the magazine *Cavalcade* an article on "Humanity's Last Chance," in which he said:

"I should, for my part, prefer all the chaos and destruction of a war conducted by means of the atomic bomb to the universal domination of a government having the evil char-

acteristics of the Nazis. . . . There might be a period of hesitation followed by acquiescence, but if the U.S.S.R. did not give way and join the confederation [renouncing its national sovereignty—C.W.], after there had been time for mature consideration, the conditions for a justifiable war, which I enumerated a moment ago, would all be fulfilled. A *casus belli* would not be difficult to find."²⁵

In May 1948, Russell wrote to a U.S. professor, Dr. Walter Marseille. In the letter he reflected on the assessment by the U.S. Joint Chiefs of Staff. *Despite his "radicalism," Russell was still privy to the top-secret deliberations of governments.*

Russell wrote: "I have read your paper with great interest. I agree entirely with all the underlying assumptions. As soon as Russia rejected the Baruch proposals, I urged that all favouring international control of atomic energy should form an alliance, and threaten Russia with war unless Russia agreed to come in and permit inspection. Your proposal is, in effect, the same, for the compulsory inspection you advocate would be, legally, an act of war, and would be so viewed by the Soviet government.

"During the past year, conversations with professional strategists have slightly modified my views. They say that in a few years we shall be in a better position, and that Russia will not yet have atomic bombs; that the economic recovery and military integration of Western Europe should be carried further before war begins; that at present neither air power nor atomic bombs could prevent Russia from over-running all Western Europe up to the Straits of Dover; and that the most dangerous period for us is the next two years. These views may or may not be correct, but at any rate they are those of the best experts.

"There are some things of which Europeans are more vividly conscious than Americans. If Russia overruns W. Europe, the destruction will be such as no subsequent reconquest can undo. . . . I have no doubt that America would

win in the end, but unless W. Europe can be preserved from invasion, it will be lost to civilisation for centuries.

"Even at such a price, I think war would be worth while. Communism must be wiped out, and world government must be established. But if, by waiting, we could defend our present lines in Germany and Italy, it would be an immeasurable boon.

"I do not think the Russians will yield without war. I think all (including Stalin) are fatuous and ignorant. But I hope I am wrong about this."²⁶

These are the thoughts of pacifist Russell, organizer of an international movement to ban nuclear weapons, founder of the Bertrand Russell Peace Foundation, ardent champion of human rights, who set up a War Crimes Tribunal to try the United States before the bar of public opinion for the war in Vietnam. Here is what he had to say about the hydrogen bomb: "I do not agree with those who object to the manufacture of the hydrogen bomb. All arguments for a unilateral limitation of weapons of war are only logically defensible if carried to the length of absolute pacifism, for a war cannot be worth fighting unless it is worth winning

"The next war if it comes will be the greatest disaster that will have befallen the human race up to that moment. I can think of only one greater disaster: the extension of the Kremlin's power over the whole world."

This was written for *World Horizon* in 1950 on the question "Is a Third World War Inevitable?"

In 1954, Russell retooled himself. In that year, with the cooperation of Albert Einstein, he formed the Pugwash Movement of scientists against the use of atomic weapons. Out of Russell's nuclear disarmament movement came today's environmentalist-terrorists.²⁷

While Russell was belatedly en route to building his left fascist movement for future use, Churchill had already in

1946 helped to reconstruct the right-wing fascist Pan-European Union, in anticipation of the war to come.

His work has born fruit; today the Pan-European Union is at the center of operations to destroy the growing republican leadership of France and the Federal Republic of Germany and replace these nation-states with a Europe of the regions.

PEU head Coudenhove-Kalergi had not chosen to spend the war years under the control of a Hitler regime at war. He emigrated to the United States where he laid the basis for the postwar emergence of his brand of one-world fascism. In 1941 he managed to acquire a teaching position at New York University, where he set up a research seminar on a "European Post-War Federation." The seminar functioned as headquarters in exile for the movement. But Kalergi found the United States expectedly uncongenial—and pro-Soviet to boot. Four days after the opening of the Fifth Pan-European Congress, held in New York City in 1943, his sponsor Churchill gave a radio address in which he pleaded for a "single Europe as the goal of postwar politics."²⁸ This gave the Union a needed boost, but not until Kalergi's return to Europe in 1946 did the movement effectively reestablish itself. Fascism was not popular in the United States during World War II.

In 1946 Churchill spoke in Zurich and endorsed the Pan-European Union, calling for a united Europe as a bulwark against communism. The speech was reported throughout the European press. According to Kalergi, "Churchill's Zurich speech did more for our movement than the largest conference could have done."²⁹

A few days later, Field-Marshal Smuts, the South African prime minister who inaugurated the policy of apartheid, issued a similar declaration before the Belgian parliament. Otto von Hapsburg, the Union's current head, has maintained the South African connection and is a frequent contributor to the country's press.

During the early part of World War II, as Hapsburg was

lecturing in America, Count Coudenhove-Kalergi was building the basis for what would become the Mont Pelerin Society and the Center for Documentation and Information out of his Research Seminar at New York University. Sponsors of the Research Seminar included William C. Bullitt, Eustach Seligman of the Zionist financier family, Henry Morgenthau, and John Davis, representing both Morgan and British banking interests. It was in fact Davis who insisted in 1921 that the New York Council on Foreign Relations be so named rather than adopting the more transparent title, the New York branch of the Royal Institute of International Affairs.

Toward the end of the war Ludwig von Mises, the Viennese economist, began working with the Pan-European Union. In 1947 von Mises, together with another Austrian economist-in-exile Friedrich August von Hayek, who taught at the London School of Economics from 1931 to 1950, merged their networks to form the Mont Pelerin Society in Switzerland. The Mont Pelerin Society organized a worldwide network of economists all committed to furthering the application of British "free trade" fascist economics. The Society's most notable success was its current chairman Milton Friedman's program for the Chilean dictator Pinochet. The U.S. affiliate of the Mont Pelerin Society, the Heritage Foundation, among other activities, is the author of the policy to rip up the transport infrastructure of the United States by deregulating the airlines, trucking, and shipping industries.

In 1979, after the Wittelsbach family had given him West German citizenship, Otto von Hapsburg won a seat in the European Parliament, representing the Christian Socialist Union of fascist Franz Josef Strauss. Left and right fascism come together in the current Strauss campaign in Germany to remove Chancellor Helmut Schmidt from power. The Strauss-Hapsburg right-wing movement in Germany is via-

ble only to the extent that the Social Democratic Party is split internally and its government partner, the Free Democratic Party, is weakened. To do this, the environmentalist left, in some cases deployed from the basement of the castles of the degenerate nobility, acts as a battering ram against Schmidt's Social Democratic Party.

Hapsburg takes to the European Parliament the Mackinder policy for the Balkanization of Europe into a "Europe of the Regions." The "provincial states" Halford Mackinder called for would be feudal baronies which would be held together by Russell and Wells's one-world government.

On foreign policy too, the Pan-European Union remains the voice of British geopolitical policy, as Hapsburg made clear in a January 1979 interview with the *Executive Intelligence Review*.³⁰

The question was asked: "You have just returned from China. How do you view their role internationally?"

Hapsburg replied: "The Chinese will be eminently useful containing the Soviet Union. You know, the Chinese are not really communists and certainly not like the Russians. They are National Socialists. That is, not like the Nazis, but, you know, with stress on both 'national' and 'socialist.'"

Hapsburg was then asked: "Does that mean that an alliance with China would tend to effectively engage the Russians in the East while giving Europe the breathing space to strengthen its stand against the East bloc from here?"

"That's it exactly," Hapsburg said. "Except it would not do to trust the Chinese too much."

Russell's Chinese Dark Age

When Mao Tse-Tung finally succeeded in driving out Chiang Kai-Shek in 1949, Great Britain was the first nation to officially recognize the new Maoist regime. The movement

that had taken power was the creation of Bertrand Russell, Churchill, and the European Jesuit oligarchy, whose chief spokesman is von Hapsburg. Today the British are openly encouraging Chinese military aggression against Vietnam, India, and the Soviet Union; and the British government is the only Western nation to openly sell Peking the most advanced military weaponry. China is the modern model for a fascist state far more horrible than Nazi Germany because it is based upon a completely backward economy and a brutalized population.

Peking is not only Britain's strategic card against the Soviet Union. The Maoist regime has thrown a nightmare of a new dark age over one-third of the world's population. The Chinese themselves admit that Mao's back-to-the-land Cultural Revolution took the lives of 30 million Chinese people, many of them by suicide. In Cambodia, the Peking-sponsored regime of Pol Pot murdered 3 million Cambodians out of a population of 7 million in the most wanton destruction of civilization in the modern age. What is critical about the mass murder in Cambodia, stated a Polish reporter on the scene after the liberation of the country by Vietnam, is the world outlook that inevitably engendered such heinous crimes.

The world outlook is that of Bertrand Russell who trained Mao in philosophy; is that of Churchill who worked to bring the same destruction upon Europe. Today Britain and its puppet Carter administration in the United States continue to support the Pol Pot regime, which was organized, funded, and controlled by Peking, and kept in power by 20,000 Chinese troops stationed in Cambodia. Would such people hesitate to unleash World War III?

Not only did Bertrand Russell inculcate the aristocratic vision of a dark age in Mao, but the president of Cambodia under Pol Pot, Khieu Samphan, was educated at the Sorbonne in Paris by networks put in place there by Mountbat-

ten's Combined Operations group during World War II. The evil existentialist Jean-Paul Sartre and his criminal coterie were involved with the British-organized French resistance units. A. J. Ayer, a logical positivist trained by Russell, was one of the first Special Operations people to land in Paris after the Germans were driven out.³¹

From the time in 1975 when the Khmer Rouge "liberated" Phnom Penh until the Vietnamese entered the city four years later, Pol Pot and Ieng Sary murdered almost half of the Cambodian population and destroyed in one blow 2,000 years of Khmer civilization.³² Once Phnom Penh, the capital city of the country, was the most beautiful city in South and Southeast Asia. When the Vietnamese came, it was a ghost town. No one lived there. On April 17, 1975, the entire population of the city—2 million people—was forced to evacuate within twenty-four hours and march to the countryside. They never returned. Husband and wife were separated from each other and from their children permanently.

The aim of the Pol Pot regime was to destroy all manifestations of culture and civilization. All intellectuals were immediately killed. Any person who could speak another language or could read was murdered. When Pol Pot took power there were 700 qualified physicians in the country; today there are seventy. When more than 1,000 intellectuals responded to Pol Pot's appeal to return to their homeland, they were graciously escorted from their planes—then taken to a camp and murdered. Only sixty-five survived.

Hospital equipment was destroyed. Phnom Penh's hospital was turned into a literal pig sty. The National Library, filled with priceless treasures of ancient Asian culture, was ransacked, its contents either shipped to Peking or destroyed. The National Bank was bombed; currency was outlawed. Cars were burned or simply shoved to the sides of the road where they were left to rust. When the Vietnamese entered Cambodia, not even kitchen utensils could be found;

they too had been destroyed because they were considered a technology.

Everyone was driven to work on the land. In thatched roof "dormitories" with the men and women segregated, the people of Cambodia were forced to do the work of animals to make the country a granary for Peking. Most died of starvation.

Tuol Sieng used to be a school outside Phnom Penh. It was turned into a concentration camp for intellectuals, important political leaders, artists, and scientists. Before being put to death prisoners were tortured with electric shock, forced to drink urine, beaten. The Khmer Rouge kept a careful record of those murdered, with pictures of their dead bodies. In Tuol Sleng and one other camp, Tokhamau, alone, between 10,000 and 12,000 people were murdered, to be buried anonymously in mass graves.

In 1975 Mao sent Pol Pot his congratulations. Had Russell been alive he would have joined with Mao when he said: "Comrades, you have scored a splendid victory. Just a single blow and no more classes. The rural communes with poor and middle peasants of the lower layer all over Kampuchea shall constitute our future."³³

In the months immediately preceding the Vietnamese entry into the country, rumors were flying fast that all Cambodians would soon be murdered to make room for Chinese who would come settle the country and make it a base of military operations against Southeast Asia. The rumors were backed by the fact that the Khmer Rouge had begun to massacre entire villages indiscriminately.

Orders could never be questioned under the Pol Pot regime, except on pain of death. All orders took the form of "Angkar says" . . . No one ever knew what "Angkar" ("organization" in English) meant or who it was.

The Maoist regime of Pol Pot brought the Orwellian horror of 1984 alive.

George Orwell had written his book of a fascist future in 1949, the year Mao came to power. Like Wells's science fiction productions that preceded his work, 1984 was no mere fantasy but a blueprint for the fascist society his British aristocratic masters intended to create.

Orwell was recruited to British intelligence when he left Eton to join the police service of the British colonial administration in India in the 1930s. He continued to serve as an intelligence officer when he actively organized for the Trotskyist movement during the Spanish Civil War and propagandized for Trotskyism thereafter. It is British intelligence control that makes the Trotskyist and Maoist circles indistinguishable today in Western Europe and the United States. They are united in their advocacy of homosexuality, drug use, anarchist violence, their ugly deployment against industrial progress, science, and technology through the environmentalist movement, and nesting places for hard-core terrorist criminals.

On the surface, Orwell's novel was an attack on Stalinism. But the society he describes does not exist in Russia and never did. Orwell was writing a scenario for social organization during Russell's projected new Thirty Years War. Appropriately the novel is situated in London, where the language is double-speak.

He describes a society in which Churchill's policy has won the day. Austerity and war are continuing facts of life: "At this moment, for example, in 1984 (if it was 1984), Oceania was at war with Eurasia and in alliance with East Asia. In no public or private utterance was it ever admitted that the three powers had at any time been grouped along different lines. . . . The enemy of the moment always represented absolute evil, and it followed that any past or future agreement with him was impossible."³⁴

People lived in an impoverished barracks-like existence: "Winston had taken up his spoon and was dabbling in the

pale-colored gravy that dribbled across the table, drawing a long streak of it out into a pattern. He meditated resentfully on the physical texture of life. Had it always been like this? Had food always tasted like this? He looked around the canteen. A low-ceilinged crowded room, its walls grimy from the contact of innumerable bodies; battered metal tables and chairs, placed so close together that you sat with elbows touching. . . ."³⁵

He describes the policy to be followed in Cambodia: marriage was forbidden. The hero of the story, named Winston in a sly reference to Churchill, falls in love and becomes a rebel. He then joins a terrorist grouping which is run by the state's intelligence chief, O'Brien—just as the British run the Irish Republican Army.

The Brotherhood operates by terrorist rules that he and his girlfriend must agree to:

"You are prepared to give your lives?"

"Yes."

"You are prepared to commit murder?"

"Yes."

"To commit acts of sabotage which may cause the death of hundreds of innocent people?"

"Yes."

"To betray your country to foreign powers?"

"Yes."

"You are prepared to cheat, to forge, to blackmail, to corrupt the minds of children, to distribute habit-forming drugs, to encourage prostitution, to disseminate venereal diseases—to do anything which is likely to cause demoralization and weaken the power of the Party?"

"Yes."

"If, for example, it would somehow serve our interests to throw sulphuric acid in a child's face—are you prepared to do this?"³⁶

Winston is prepared, but of course, like the book, it's all a

put-on. Winston has betrayed himself to O'Brien and is placed in prison where he is brainwashed by methods similar to those which were actually used by the Chinese. He begins to identify with his captor, O'Brien, who in turn enjoys talking philosophy with him.

Herein lies the point of the book. O'Brien explains the new dark age to Winston: "The first thing for you to understand is that in this place there are no martyrdoms. You have read of the religious persecutions of the past. In the Middle Ages there was the Inquisition. It was a failure. It set out to eradicate heresy, and ended by perpetuating it. For every heretic it burned at the stake, thousands of others rose up. Why was that? Because the Inquisition killed its enemies in the open, and killed them while they were still unrepentant; in fact, it killed them because they were unrepentant. Men were dying because they would not abandon their true beliefs. Naturally all the glory belonged to the victim and all shame to the Inquisitor who burned him. Later, in the twentieth century, there were the totalitarians, as they were called. There were the German Nazis and the Russian Communists. The Russians persecuted heresy more cruelly than the Inquisition had done. And they imagined that they had learned from the mistakes of the past; they knew at any rate, that one must make no martyrs. Before they exposed their victims to public trial, they deliberately set themselves to destroy their dignity. They wore them down by torture and solitude until they were despicable, cringing wretches, confessing whatever was put into their mouths, covering themselves with abuse, accusing and sheltering behind one another, whimpering for mercy. And yet after only a few years, the same thing had happened over again. . . . We do not make mistakes of that kind."³⁷

After a period of further torture of Winston, O'Brien continues the discussion. This evil scene reeks of the sado-masochistic inner life of a graduate from the British public

school. When Orwell attended Eton, the top aristocratic school in Britain, discipline was administered by students rather than the faculty. Corporal punishment was the rule. The older student monitors were known as fags because of their practice of beating the younger ones with sticks. This caning by faggots was an essential ingredient of the training at such schools. By creating a perverse, homosexual cult environment, the students were trained to become part of an oligarchy capable of ordering the extermination of 3 million Cambodians. The symbol of the faggot is not coincidentally identical to that of the fascist—a bundle of wood sticks or *fascies*.

O'Brien, like Russell, is a philosopher.

"I told you, Winston," he said, "that metaphysics is not your strong point. . . ." He paused, and for a moment assumed again his air of a schoolmaster questioning a promising pupil: "How does one man assert his power over another, Winston?"

Winston thought. "By making him suffer," he said.

"Exactly. By making him suffer. Obedience is not enough. Unless he is suffering, how can you be sure that he is obeying your will and not his own?"

"Power is inflicting pain and humiliation. Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing. Do you begin to see, then, what kind of world we are creating? It is the exact opposite of the stupid hedonistic Utopias that the old reformers imagined. A world of fear and treachery and torment, a world of trampling and being trampled upon, a world which will grow not less but *more* merciless as it refines itself. Progress in our world will be progress toward more pain. The old civilization claimed that they were founded on love and justice. Ours is founded upon hatred. In our world there will be no emotions except fear, rage, triumph, and self-abasement. Everything else we shall destroy—everything. Already

we are breaking down the habits of thought which have survived from before the Revolution. We have cut the links between child and parent, and between man and man, and between man and woman."³⁸

At the end of the scene O'Brien repeats the doctrine of Wells's Dr. Moreau: "We control life, Winston, at all its levels. You are imagining that there is something called human nature which will be outraged by what we do and will turn against us. But we create human nature. Men are infinitely malleable. Or perhaps you have returned to your old idea that the proletarians or the slaves will arise and overthrow us. Put it out of your mind. They are helpless, like the animals. Humanity is the Party. The others are outside—they are irrelevant."³⁹

The 1984 society of pain is Wells's "New Republic" where pain "will be administered scientifically."

The World Brain

The present fascist scenario for the United States is based upon the Orwell-Cambodia model of social control. It is only necessary to replace "Angkar" with the unseen but ubiquitous Federal Emergency Management Agency—which manages exercises in mass brainwashing based upon a series of emergencies that condition the population to higher degrees of stress. To extreme utopian kooks like Russell, the question "whether or not a third world war?" is irrelevant. To the realist it is a prime consideration, a grave risk to be avoided. But whether by nuclear cataclysm or mass brainwashing, the goal of the united British oligarchy is a new dark ages.

In 1902, in his work *Anticipations of the Reaction to Mechanical and Scientific Progress upon Human Life and Thought*, a favorite of Winston Churchill's, Wells laid out the strategy the British have followed to reach their 1984 goal.

The "Open Conspiracy," Wells began, "will appear first, I believe, as a conscious organization of intelligent and quite possibly in some cases wealthy men, as a movement having distinct social and political aims, confessedly ignoring most of the existing apparatus of political control, or using it only as an incidental implement in the attainment of these aims. It will be very loosely organized in its earlier stages, a mere movement of a number of people in a certain direction, who will presently discover with a sort of surprise the common object toward which they are all moving. . . ."⁴⁰

"A confluent system of Trust-owned business organizations and of Universities and reorganized military and naval services may presently discover an essential unity of purpose, presently begin thinking a literature, and behaving like a State . . . a sort of outspoken Secret Society . . . an informal and open freemasonry. In all sorts of ways they will be influencing and controlling the apparatus of the ostensible governments."⁴¹

The current Carter administration's embracing of Peking and its commitment to play the "China card" is but one indication of how far Wells's plan has been carried out. But this year a more ominous sign appeared with the publication of a book entitled *The Aquarian Conspiracy* by Marilyn Ferguson that proclaims its inspiration to be Wells's open conspiracy. The book describes the development of kook "Aquarian" networks in the United States who will usher in the Huxleyan "Brave New World" in which superstition and irrationality will make the American population completely malleable. The death cult of high priestess Elizabeth Kübler-Ross is used, along with putting the population through alternating periods of extreme stress and "transcendental" relaxation, to create maximum dissociation and finally apathy as the full horrors of 1984 are unleashed.

On the higher level of control, since 1902, the British oligarchy has created numerous interlocking institutions—

from the Aspen Institute to the Tavistock Institute to the Brookings Institution to the New York Council on Foreign Relations and its more notorious spin-off the Trilateral Commission—in a loose association of men whose outlook is that of the British oligarchy. Like the Jesuits, the British have concentrated on the universities as the controlling centers of intellectual thought. As Wells outlined in a November 1936 speech before the Royal Institute of International Affairs, what the oligarchy requires is a "World Encyclopaedia."

"At first the realization of the ineffectiveness of our best thought and knowledge struck only a few people, like Mr. Maynard Keynes, for example," Wells said. "It is science and not men of science that we want to enlighten and animate our politics and rule the world. . . . I want to suggest that something, a new social organization, a new institution—which for a time I shall call *World Encyclopaedia*. . . . This World Encyclopaedia would be the mental background of every intelligent man in the world. . . . Such an Encyclopaedia would play the role of an undogmatic Bible to World culture. It would do just what our scattered and disoriented intellectual organizations of today fall short of doing. It would hold the world together mentally. . . . It would compel men to come to terms with one another. . . . It is a super university I am thinking of, a World Brain; no less. . . . Ultimately, if our dream is realized, it must exert a very great influence upon everyone who controls administrations, makes wars, directs mass behavior, feeds, moves, starves and kills populations. . . . You see how such an Encyclopaedia organization could spread like a nervous network, a system of mental control about the globe, knitting all the intellectual workers of the world through a common interest and cooperating unity and a growing sense of their own dignity, informing without pressure or propaganda, directing without tyranny."⁴²

In a memorandum dated November 30, 1936, written to

his co-conspirators, Wells was more forthright: "The Universities and the associated intellectual organizations throughout the world should function as a *police of the mind*." (emphasis in original)

The British not only carried out Wells's Open Conspiracy, but through Robert Hutchins in the United States literally carried out Wells's call for a World Encyclopaedia.

Hutchins's own outlook was expressed in this sly statement of 1941: "Hitler was right in holding before the German people an ideal higher than comfort. He knew he could not give them that. He offered them instead a vision of grandeur and racial supremacy. These are false gods. Since they are false, they must fail in the end. But Hitler was half right."⁴³

Hutchins had been president of the University of Chicago since 1929; however, in the same year that Wells made his World Encyclopaedia address, Hutchins recruited William Benton, a Madison Avenue whiz kid in advertising, to collaborate in packaging a huge encyclopaedia promotional campaign. The package had three components: first, a great books seminar series that Hutchins had instituted at the university which lumped together 100 books to be studied individually, out of their historical context, as self-evident classics; worse still, a Jesuit-Aristotelian collection of the 100 "Greatest Ideas of the Western World" was packaged in a two-volume *Syntopicon*; finally, Hutchins and Benton resurrected the nearly defunct *Encyclopaedia Britannica* which they marketed to the American public through an installment buying plan.⁴⁴

To set their intellectual agents in place, the British assembled cadre who migrated to the United States in the late thirties, to take key positions in every American university. While the masses of Jews and other political refugees were cynically refused permission to emigrate to any Western nation or to Palestine from Germany, a select number who either had been agents or showed promise of becoming so,

were released to the West through Bertrand Russell's Fellowship of Reconciliation relief networks. The brainwasher Kurt Lewin is one example of "intellectuals" brought to the United States; Henry Kissinger is another example of an agent in the making permitted to come to America. A not untypical case was that of Einstein's Hungarian collaborator Leo Szilard, who was an open spokesman for the Pan-European Union, who organized the emigration of German scholars and scientists, and emigrated to the United States in 1937, from England, where he was temporarily located.⁴⁵

Bertrand Russell pulled together these emigré networks in a series of "Unity of Science" conferences held each year in the decade of the thirties in a different European capital. Attended by Niels Bohr, Earl Russell himself, and leading members of the Viennese positivist circles, the conferences outlined the epistemological basis for the One World Brain Wells had envisaged.

Their method was the elaboration of the discipline of systems analysis-operations research, combined with opinion-molding and polling techniques.

In 1972, Ervin Laszlo, a member of the United Nations Institute for Training and Research, published *Introduction to Philosophy* in which he explains the method developed at Russell's Unity of Science conferences. The section quoted here is a typical exercise in double-think. Laszlo gives the ugly Nazi justification for the oligarchy's crimes: any action is permissible when it is a question of survival. He writes:

"The property 'goodness' has been attributed to the state of optimum adaptation of natural-cognitive systems, and the question now arises whether adaptation itself is good. The answer is, of course, that it is as good inasmuch as existence for the systems is good; adaptation is a precondition for existence. The 'open question' can then be pressed by asking, is *existence* good? If this question is answered by a disembodied Reason—a non-natural, alienated self, intuit-

ing goodness or looking in on the processes of being and becoming from some position *sub specie aeternitatis*, the answer will entail an infinite regress—whatever is said can be further questioned with regard to goodness. But if the question is answered by a natural system, maintaining himself in the natural world against great odds, the answer is an unqualified (though not necessarily explained) yes.

“Natural systems are programmed to maintain themselves in a potentially hostile medium, in states of fantastic improbability. Such an entity, when faced with the question, ‘is existence good?’ correctly answers, ‘it is,’ since his entire constitution is such that it is directed toward maintaining and improving it. . . . The value of existence is programmed into the writer’s DNA coded cells, which instruct the production of millions of cells in his organism to operate feedback circuits maintaining body temperature, ion concentration, energy supplies, and the structural configurations, the parameters of which define his organism.”⁴⁶

If the writer is programmed to racism, then, as Laszlo does, he will endorse the notion that industrial development must not be imported to developing nations but that instead they should be limited to “appropriate” backward technology. After all, the only existence in question is the existence of the oligarchy, which both the oligarchs and themselves are programmed to believe is the final good.

One-worlder Laszlo’s UNITAR is the child of the Unity of Science conferences, and the grandchild of Robert Cecil’s one-world federalist League of Nations.⁴⁷ Only as this operation and the world outlook associated with it has extended its hold on the centers of power in the United States, has Dropshot turned into a real possibility.

The British Cult of Science

“After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, ‘Wake up, Florrie, wake up! I must leave you now.’ Miss Cook then tearfully entreated Katie to stay a little time longer. ‘My dear, I can’t; my work is done. God bless you,’ Katie replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook’s tears prevented her speaking. Following Katie’s instructions, I then came forward to support Miss Cook, who was falling on to the floor, sobbing hysterically. I looked round, but the white robed Katie had gone.”

Account by British physicist William Crookes of a seance held with the deceased daughter of the pirate Henry Owen de Morgan

In time the Victorian scientist William Crookes became so demented that it was said of him "Ubi Crookes, ibi spooks."¹ The poor fellow was introduced by an electrical engineer to the "other side" in the 1870s after his brother had died. Despite of—or perhaps because of—his obvious mental incapacity, he was knighted in 1897 and awarded the Order of Merit in 1910. He was president of the Society of Psychical Research from 1913 to 1915.

The Society had been founded in 1882 at the instigation of Henry Sidgewick, Arthur Balfour's brother-in-law, J. J. Thomson, Sir Oliver Lodge, and the physicist Lord Rayleigh. Its participants included Arthur Balfour himself, Bertrand Russell's uncle Arthur Russell, and the Marquess of Salisbury. Seances such as the one described with Crookes and Katie would often involve the use of drugs, sometimes administered without the knowledge of the victims, in the form of incense.

Among British scientific circles, such spiritualism was rampant. Sir Oliver Lodge, the famous electrical theorist, a member of the Royal Society and president of the British Association for the Advancement of Science just before his death in 1940, published his account of the importance of ether scientifically—and as the mode of communication with the spirit world. Earlier, he published conversations with his son, who had, prior to the conversations, been killed in the First World War. Lord Rayleigh's son, who was both a scientist and scientific biographer, carried the tradition proudly into the 1940s, serving as a high official of the Society of Psychical Research in various capacities.

Lord Rayleigh was another brother-in-law of Arthur Balfour's. He was director of the Cavendish Laboratory, president of the Royal Society, and a Nobel Laureate. He also served as the president of the Society for Psychical Research in 1919. Rayleigh's presidential address to the Society included the following remarks: "To my mind telepathy with

the dead would present comparatively little difficulty when it is admitted as regards the living. If the apparatus of the senses is not used in one case, why should it be needed in the other?"²

J. J. Thomson, who succeeded Rayleigh as director of the Cavendish Laboratory, won the Nobel Prize for his alleged discovery of the electron by using a Crookes tube. He also conducted seances, with the Isis cultist Madame Blavatsky and Eusapia Palladino among the participants. Another of Thomson's discoveries was the efficacy of the primitive method of finding water, upon which subject he noted: "There is no doubt of the reality of the dousing effect."³ He served as a vice-president of the Society.

When the British attempted to capture the Curies in 1904, they persuaded the couple to participate in a seance with Eusapia Palladino who had been certified by Lodge and his colleagues to be a genuine purveyor of psychic phenomena. Skeptical of the proceedings, the Curies turned on the lights and exposed the charade.⁴ This earned them the scorn of J. J. Thomson who declared: "The people who produce them [psychic phenomena] are very psychic and impressionable, and it may be as unreasonable to expect them to produce their effects when surrounded by men of science armed with delicate instruments, as it would be for a poet to be expected to produce a poem in the presence of a Committee of the British Academy."⁵

The higher echelons of the British scientific establishment were thus at the center of dirty operations associated with the formation of mystical cults. The promotion of spiritualism was more broadly used to spread a climate of irrationalism. For Russell's environmentalist movement to take hold internationally, for Hitler's brownshirts to march in the thirties, the scientific world outlook and the commitment to progress at its foundation had to be destroyed. Science had to be forced into the mold of occultism—British empiricism.

The High Priest

"Religion and Science are two aspects of social life, of which the former has been important as far as we know anything of man's mental history, while the latter, after a fitful flickering existence among the Greeks and Arabs, suddenly sprang into importance in the sixteenth century, and has ever since increasingly moulded both the ideas and institutions among which we live."⁶

Bertrand Russell wrote this in 1935, in a book, *Religion and Science*, which was a popular summary of his project to destroy German and French science from within. The industrial hegemony of France, Germany, Japan, and the United States over Britain since the mid-nineteenth century was integrally connected to the concomitant growth of what the Japanese named the "knowledge-intensive" industry. Industrial research and development were directly connected to the theoretical sciences.

The most important scientist of the late nineteenth century was the German mathematical physicist at Göttingen University, Bernhard Riemann, whose theoretical work carried on the traditions of Carl Friedrich Gauss and the scientists connected to the École Polytechnique, most notably Lazare Carnot and Gaspard Monge. To all of these men science and religion were intimately connected. They were committed republicans, whose purpose was to use science to create the material conditions in which the citizens of a republic could be freed from brute labor and poverty. More than that, they understood that the scientific outlook was the essential world view of a republican citizen. A brutalized peasant or a lumpenized citydweller is an easy prey to be organized into a Jacobin mob or into a fundamentalist cult. Not so the man or woman who has the experience of participating in the building of his nation for himself, and most important, for his children.

Riemann's work was only possible in a Germany in which the impulse for industrial progress launched by Friedrich List, the German-born American citizen who returned to Germany to build the German railways, was, if not hegemonic, nevertheless a determining force in the national life. The impoverished Riemann's early death from tuberculosis is a tragic acknowledgment of the failure of republican industrial tendencies to control national political life. German advances in chemistry and metallurgy paralleled the achievements of Riemann, Weber, and Gauss in electrodynamics and mathematical physics as a whole. The threat of German industry which dominated the discussions at the St. Ermin's Hotel dining table in 1903 would not have been possible without the work of German science.

At issue was not the proliferation of mere scientific invention. Questions of basic scientific research were inextricably joined to politics. Exemplary is the case of the American Thomas Edison. Edison conceived of the application of electricity as the singularity which could transform economic life; therefore he waged a successful fight to force the adoption of central power stations throughout the United States. But his British-allied Morgan financial backers insisted upon the construction of small generators to act as local power sources. Only the intervention of the German electrical industry, with alternate financing, saved the day for Edison. Edison foresaw the integration of industrial systems, lighting, and mass communications. Had the Morgans won the battle, electricity would have been limited in application and held back man accordingly.

The British science establishment has always depended upon its intelligence operations for survival. These have ranged from sabotage of science, like Russell's environmentalist movement, to industrial and scientific espionage. At the start of the Second World War, the British had an

advanced nuclear capability, which was then shipped over to the United States to become the Manhattan Project. But this is a case in point of how the British worked. The British nuclear effort was mainly staffed by German refugee scientists, victims of the British-created Nazi movement.

It would be a mistake, however, to completely discount British science. The extreme kooks of the Russell variety have not dominated British policy until the current government of Margaret Thatcher. As Halford Mackinder understood, Britain had to maintain an industrial capability of its own in order to survive. This necessarily implied maintaining a scientific capability.

But science is tolerated by the British only in a peculiarly distorted form. Epistemologically, it must be purged. It must be reduced to an empirical "science." The Neoplatonic scientific world view—which shows that man's mastery of the universe through a series of successive approximations of knowledge is akin to the creation of the universe by God, that true science is man's bond to the divine—is intolerable to these men. The application of science to advance society to successively higher technologies in which man is gradually freed from brute repetitive labor is likewise anathema. Science must be hived off from general life, preferably to the confines of semisecret military applications. Scientists working in such an establishment must be housebroken to become the handmaidens of the oligarchy. One of Bertrand Russell's first major assignments was the creation of the conditions in which German scientists could safely be made useful to their British masters. To do this, Russell had to create an anti-science movement from the top down. Albert Einstein and Erwin Schroedinger were two of his most important victims.

Russell wrote three books upon leaving Cambridge, each of which was a well-calculated attack on European continental science. In 1895 he wrote *Foundations of Geometry*, in 1900

the *Philosophy of Leibniz*, and in 1910 he completed *Principia Mathematica*, which he had begun in collaboration with Alfred North Whitehead in 1901. These books laid the philosophical groundwork for his intervention into the scientific career of Niels Bohr who shaped the modern theory of quantum mechanics. Bohr's theory put irrationality on a quasi-scientific basis by stating as a given that it is impossible for scientists to ever understand the causal connectedness of the physical universe.

Each of Russell's books was aimed at a carefully chosen target. His method was simple: to destroy the Neoplatonic content of the thought of these scientists by restating their work in a sanitized form compatible with British empiricism. Science was to be undermined by intellectual subversion running in parallel with political operations against the most important republican opponents of the oligarchy.

In the *Foundations of Geometry*, Russell took the work of Riemann and Gauss and turned it on its head. Riemann, carrying forward the implications of Gauss's thinking, had laid the foundations of an anti-Euclidean physical geometry. Russell turned this into a "non-Euclidean" geometry. Riemann had shown that all axiomatic systems, all systems based on a fixed set of rules which lay the basis for logical deduction, are inherently fallacious; Russell uses the fact that Euclidean and non-Euclidean geometries are mutually compatible precisely because they are axiomatic to assert the primacy of axiomatics over physics. Reality is secondary; it is the rules that count. Consistency rather than rationality becomes the basis for Russell's antiscience.

Non-Euclidean geometries are based on a denial of Euclid's fifth postulate which states that parallel lines, however far extended, will never meet. Non-Euclidean geometries which are axiomatically self-consistent assert either that no parallel lines exist (elliptical geometry), or that parallel lines do intersect (hyperbolic geometry). All three geometries—

Euclidean, elliptic, and hyperbolic—assume that space has a constant curvature. This being the case, they can be compared to each other on a one-to-one basis, and therefore, they can be correlated to a Euclidean geometry. On this basis, Russell launched his covert attack on Riemann. Russell claimed that space is “Euclidean in the small.”⁷ His argument is similar to the line of reasoning which says that the circle is really a polygon since it is the limit of all many-sided polygons.

Riemann has taken constantly curved space, simple non-Euclidean geometries, as a heuristic device to show how the notion of the curvature of space might be developed. He had showed a way of extending Gauss’s two-dimensional measure of curvature to a three-dimensional space.

Russell used this heurism to pervert Riemann’s meaning.

Riemann had written: “If one premises that bodies exist independently of position, then the measure of curvature is everywhere constant; then from astronomical measurements it follows that it cannot differ from zero; . . . *If, however, bodies have no such nondependence upon position, then one cannot draw conclusions about relations of measure in the indefinitely small from those in the large.* In that case, the curvature can have at every point arbitrary values in three directions, provided only the total curvature of every portion of space be not appreciably different from zero. . . . Now, however, the empirical notions on which spatial measurements are based appear to lose their validity when applied to the indefinitely small, namely the concept of a fixed body and that of a light-ray; accordingly, it is entirely conceivable that in the indefinitely small the spatial relations of size are not in accord with the postulates of geometry and one would indeed be forced to this assumption as soon as it would permit a simpler explanation of the phenomena.”⁸

This is precisely the situation in quantum physics—anticipated by Riemann fifty years before Russell wrote—which

Einstein grappled with unsuccessfully in his attempt to construct a unified field theory. If we are to comprehend the relationship of matterlike particles and the radiant energy fields of which they are a part—the particle-field duality—then space is not an empty box in which particles move at will. The physical geometry of the universe determines relativistic space-time dimensions which are not everywhere the same.

It is the task of the scientist to find the appropriate geometry with which to describe any given physical space. Only then can a particle be described or measured.

Like the work of all great scientists, Riemann’s geometry implies and is derived from a Neoplatonic, humanist world view. He redefines the ordinary notion of dimensionality in terms of an ordering principle such that each new dimension subsumes those that went before it. Thus, space itself becomes a new dimension, or manifold, when compared to a two-dimensional surface. Moreover, any lower-order manifold, such as a surface, can only be understood from the vantage point of the higher manifold. A line for example, can be defined as the intersection of two plane figures, but if one is restricted to plane geometry, Euclidean geometry, a line is axiomatically undefinable.

It is here that Riemann’s geometry intersects philosophy, or more precisely, is derived from philosophy. If one considers the three orders of the universe, the lowest order manifold—the inorganic—may be labeled n , the domain of vegetable and animal life $n+1$, and that of man $n+2$. The process by which these manifolds evolved out of one another can be called N . We understand what is termed physics only from the vantage point of $n+2$, which subsumes N . We apprehend physical objects and the laws of their interrelations only as they are mediated through our perceptive apparatus. Nonetheless, since we are a part of the universe, we confirm the

correctness of scientific laws through the efficiency of man's practice. Technology is the proof of scientific truth. But technologies are appropriately continuously superseded. So, too, is any given body of scientific laws. Therefore, scientific truth is not located in any particular body of law, but in the process of their generation.⁹

Plato called this the hypothesis of the higher hypothesis. Furthermore, since the universe has evolved from n , to $n+1$, to $n+2$, then the determining characteristic of man, that which distinguishes him from all animals, his ability to reason, must in its own operation reflect universal process. Man's ability to increase his knowledge, Science, is evolution within the domain of $n+2$. Man's ability to understand this process allows him to directly perceive N . The great Arab scientist ibn Sina expressed this as the relationship between knowledge, the known, and the knower. Christianity understands it as the moral necessity of man to reach out to Christ, who was at once God and man.¹⁰

In his paper *On the Hypotheses Which Underlie the Foundations of Geometry*, Riemann wrote: "In a concept whose various modes of determination form a continuous manifold, if one passes in a definite way from one mode of determination to another, the modes of determination which are traversed constitute a simply extended manifold and its essential mark is this, that in it a continuous progress is possible from any point in only two directions, forward or backward. If now one forms the thought of this manifold again passing off into another entirely different, here again in a definite way, that is, in such a way that every point goes over into a definite point of the other, then all modes of determination thus obtained will form a doubly extended manifold. In a similar manner, one obtains a triply extended manifold when one represents to oneself that a double extension passes over in a definite way into one entirely different, and it is easy to see how one can prolong this construction indefinitely. If one

considers his object of thought as variable instead of regarding the concept as determinable, then this construction can be characterized as a synthesis of a variability of $n+1$ dimensions out of a variability of n dimensions and a variability of one dimension."¹¹

Riemann was totally conscious of the connection between physics and philosophy as he makes clear in his *Philosophical Notebooks*, in which he wrote: "Freedom, that is, not the ability to initiate things in an absolute sense, but to decide between two or more given possibilities. In order that decision through free will is possible, in spite of the totally determinate laws of the action of the conceptions, one must assume that the psychic mechanism itself has or at least, in the course of its development, assumes the characteristic quality of bringing about the necessity of the latter."¹²

Freedom is not anarchy, it is realized in terms of lawful necessity. Freedom is the bringing into being of a new higher-order manifold.

Riemann was a part of a republican grouping in Germany, which included political thinkers such as List, Beethoven, and the great German playwright and historian Friedrich Schiller. This grouping identified with the founding of the American republic as the establishment of the principles of the Neoplatonic world outlook in government.

Riemann was also a close student of Leibniz's works, and it is therefore no surprise that Russell's next target for attack was the great seventeenth-century scientist, mathematician, and political leader.

In his *Philosophy of Leibniz*, Russell lays claim to Leibniz with an incredible lie. Russell states: "We shall find also many more minor inconsistencies than in the earlier part of the system, these being due chiefly to the desire to avoid the impieties of the Jewish Atheist (Spinoza) and the still greater impieties to which Leibniz's own logic should have led

him.”¹³ In other words, drain the Neoplatonic essence of Leibniz’s thought from his work, and you can reconstruct Leibniz into an immoral logical-positivist.

Russell writes: “The principal premises of Leibniz’s philosophy appear to me to be five. Of these some were by him definitely laid down, while others were so fundamental that he was scarcely conscious of them. I shall now enumerate these premises, and shall endeavor to show, in subsequent chapters, how the rest of Leibniz follows from them.

“The premises in question are as follows:

“I. Every proposition has a subject and a predicate.

“II. A subject may have predicates which are qualities existing at various times. (Such a subject is called a *substance*.)

“III. True propositions not asserting existence at particular times are contingent and synthetic. The latter depend upon final causes.

“IV. The Ego is a substance.

“V. Perception yields knowledge of an external world, i.e., of existents other than myself and my states.”

Then Russell says: “The fundamental objection to Leibniz’s philosophy will be found to be the inconsistency of the first premise with the fourth and the fifth; and in this inconsistency, we shall find a general objection to Monadism.”¹⁴

Russell adds an appendix to the book, in which he cites quotations of Leibniz again taken out of context. Even so, two of the quotations, however, identify the focus of Russell’s hysterical aversion.

Leibniz identifies the preeminence of man’s soul in the rigorous scientific ordering of the universe. Leibniz says: “We must not confound or indifferently mix, with other forms, *Spirits*, or the reasonable soul, which are of a higher order, and have incomparably more perfection than those forms buried in matter—which in my opinion are to be found

everywhere—being like little gods in comparison with these, being made in the image of God, and having in them some ray of the Divine Light. For this reason, God governs spirits as a prince governs his subjects, and indeed as a father cares for his children; while, on the other hand, he deals with other substances as an engineer works with his machines. Thus spirits have special laws, which put him above the revolutions of matters through the very order which God has placed there; and it may be said that everything else is made only for them, these revolutions themselves being arranged for the felicity of the good and the punishment of the wicked.”¹⁵

Russell’s second revealing quote from Leibniz is as follows: “You ask me my definition of *soul*. I reply that *soul* may be employed in a broad and in a strict sense. Broadly speaking, soul will be the same as life or vital principle. I.e., the principle of internal action existing in the simple thing or monad, to which external action corresponds. And this correspondence of internal and external, or representation of the external in the internal, of the composite in the simple, of multiplicity in unity, really constitutes perception. But in this sense soul is attributed not only to animals but also to all other percipient beings. In the strict sense, *soul* is employed as a nobler species of life, or sentient life, where there is not only the faculty of perceiving, but in addition to that of feeling, inasmuch, indeed, as attention and memory are added to perception. Just as, in turn, mind is a nobler species of soul, i.e., mind is rational soul, where reason, or ratiocination from universality of truths, is added to feeling. As, therefore, mind is rational soul, so soul is sentient life, and life is perceptive principle.”¹⁶

Russell’s third book, *Principia Mathematica*, is an attack upon Georg Cantor, who, along with Felix Klein, was the leading proponent of Riemann’s work. Cantor used Riemann’s treatment of the higher ordering principle to develop

a principle for constructing an ordered series of infinite numbers. This ordered series of transfinite numbers he compared to an ordered series of universal concepts. Thus he distinguished a true infinite, which corresponds to a universal, with a bad infinite, which is a mere continuing enumeration of particulars—one and one and then one more on into infinity.¹⁷

Cantor explicitly relates his own work in the continuing factional struggle between Neoplatonists and the oligarchist Aristotelian faction, which denies the existence of universals. Russell, the nominalist Aristotelian, describes his own purpose in writing the *Principia*: “The principle which enables us to avoid illegitimate totalities may be stated as follows: ‘Whatever involves *all* of a collection must not be one of the collection.’ ”

If Russell had said, “All British oligarchs lie,” according to his logic this would have been a paradoxical, impermissible statement. The so-called paradox involved he calls the “vicious circle principle.”¹⁸

Russell’s solution is to deny the existence of transfinites. In truth, had Russell made such a statement it would have represented a singularity which bridged two geometries—that of oligarchic public propaganda and that of their own self-knowledge of their evil pursuits. And, in fact, it is only from understanding the higher-ordered geometry—the Neoplatonic scientific world outlook—that we are able to unravel their lies.

Riemann described the problem of the singularity in his *Philosophical Notebooks*: “Finite things, imaginable things. Infinite things, conceptual systems which lie on the borders of the imaginable.” It is the borderline singularities, apparent paradoxes, which force scientists to develop new conceptions by demonstrating that higher-ordered geometries are involved that overlap in the paradoxical singularity. The

process which allows both geometries to coexist defines the subject matter for scientific study, the resolution of the apparent field-particle paradoxes of quantum electrodynamics.¹⁹

Riemann’s work was not only broadly theoretical. In 1858 he submitted a paper to the British Royal Society, *The Empirical Law of Electrodynamical Effects*. The paper was rejected by James Clerk Maxwell on behalf of the Society for the specious reason that Riemann had not proven the interchangeability of two included integrals. In point of fact, the paper was not only a complete anticipation of Maxwell’s equations, but his presentation of the laws of the electromagnetic field equations in terms of retarded potential was superior to that of Maxwell and laid the actual basis for work in the field. Maxwell’s so-called discoveries were no better than plagiarism.²⁰

But Riemann went beyond Maxwell. His work in the field of hydrodynamics is still authoritative today. In August 1949, at a symposium on “Problems of Cosmical Aerodynamics,” the mathematical physicist John von Neumann said, concerning the existence and uniqueness or multiplicity of solutions of the aerodynamical equations, “To this day, the only degree of generality that we possess is the classical discussion by Riemann, and this very strictly in the isentropic case. In this case at least Riemann proved that there are no discontinuities. He also gave the exact conditions under which there can be a solution at all and he proved that in those cases there is only one. So he proved that the number of solutions is either zero or one. He also showed that it is zero in general, i.e., unless certain (infinitely many) very stringent conditions are satisfied. Thus, unless the initial state of the gas fulfills some very particular conditions, the (continuous) solutions will cease to exist after some definite finite time. Riemann also inferred, essentially by physical

insight, what happens when the continuous solution ceases to exist. He made it very plausible that a discontinuity of a certain type, a 'shock wave' develops."²¹

Riemann's 1859 paper on shock waves to which von Neumann referred was, in fact, fundamental to the weapons research of the 1940s and 1950s, leading to the development of the atom and hydrogen bombs.²² Even today, the paper takes scientists to the frontiers of knowledge; its methodology plays an important role in attempts at understanding the dynamics of the implosion processes in laser fusion and in large-scale astrophysical phenomena, such as the creation of a nova or supernova.

The extent of Russell's deployment against science is revealed by two extraordinary facts. First, before 1972, when Edward Teller forced the declassification of certain critical concepts in laser fusion, Riemann's 1859 thoughts on shock waves and isentropic compression would have been classified as military secrets by the U.S. Atomic Energy Commission, if they were presented in connection with questions raised by problems of inertial confinement fusion.

Second, despite official British disparagement of Riemann's work, his writings are the subject of intensive secret study of British laboratories such as that at Aldermaston. Secretly, the British acknowledge Riemann—not Bacon or Newton—as the father of modern science, but they seek to limit access to his work to the chosen few. Thus, in British and American universities, the teaching of physics is bowdlerized to the point where Riemann's work is incomprehensible to the average student. It is necessary for the oligarchs to destroy science at its roots, while still making use of the fruit. There was no way the British oligarchy could dispense with science and still achieve its geopolitical military aims; therefore, it was necessary to appropriate the work of particularly German scientists, while at the same time destroying

the epistemological basis upon which any new, even more threatening Riemanns might develop.

In the United States today, so-called military Soviet scientific secrets are classified, which are published freely in the Soviet Union. Who is the enemy who is being kept in the dark? The American scientific community.

Furthermore, by treaty arrangement, no classified material may be released in the United States without prior British approval. Incredibly, a speech by Soviet Academician Rudakov to an American audience of scientists, describing Soviet advances in controlling electron beams, was subsequently classified *in the United States*. Yet it was the Soviets who were sharing their breakthroughs with American scientists. The classification was arranged under British pressure.

The British popular analogue of this suppression is the way Russell's environmentalist movement is used as a cover for deploying anarchist terror networks to storm nuclear power plants on the pretext that nuclear power is dangerous. The myth is spread that nuclear bomb-making is a back-garage hobby. Therefore, to prevent the widespread circulation of do-it-yourself bomb kits into the hands of terrorists, basic science must be classified. Science, says the oligarch, must take place in the dark. Curtail its applications, suppress theoretical development. Science is thus pruned at its roots and its branches left to wither.

The Case of Albert Einstein

Far more critical to the destruction of basic science than a British Official Secrets Act or the equivalent is the attack on those scientists who seek to employ Riemann's method. The British can only tolerate scientists who apply, but do not replicate his work by applying his method.

The hydrodynamic approach found in Riemann's work

was first coherently developed by Leibniz and then fully brought to bear on the entire spectrum of physics problems in the eighteenth century by the Bernouillis, Euler, Lagrange, and the great scientists of the *École Polytechnique*, and it remained central to the continental science tradition in Europe through the 1930s. It found a final most developed expression in the decade after World War I, in the collaboration between the mathematicians and physicists at the Institute for Applied Mechanics at the University of Göttingen. Under the leadership of Felix Klein, David Hilbert, Herman Minkowski, Carol Runge, and later on, Richard Courant in mathematics, and Ludwig Prandtl and his assistants and students in hydrodynamics and aerodynamics, an extraordinary synthesis in mathematical physics was accomplished. Today there are only faint echoes of their work and isolated outposts carrying on this tradition.²³

These are the men Russell set out to destroy. The condition in Germany after the First World War made the task easier. In the twentieth century, it was the work in hydrodynamics inspired by the Göttingen tradition that made the critical breakthroughs that enabled the harnessing of nuclear energy. This is unknown to the average person. But who does not know Albert Einstein? And who, if lucky enough to have read even a popular account of modern science, does not know that quantum physics has demonstrated that in the final analysis reality is unknowable, since the smallest quanta of matter can never be precisely pinned down—as stated in the “uncertainty principle.” Space and time do not exist and if they did you could never tell exactly where they were anyway! This is only a slight caricature of the extension of Russell’s early efforts against science.

The case of Albert Einstein is exemplary. The theory of relativity, both special and general, depended directly upon the accomplishments of Riemann. Einstein’s work, in collab-

oration with his teacher Minkowsky, was important, but not, contrary to myth, ground-breaking. On the contrary, what is popularly thought of as his accomplishment in discovering the Special Theory of Relativity, was already incorporated in the writings of both Hendrick Antoon Lorentz and Jules Henri Poincaré. Einstein’s actual achievement was the thorough-going extension of this work on an axiomatic basis, which posited the constancy of the speed of light as a fundamental axiom—because all determination of the space and time coordinates of an object are, in the last analysis, only measurable by electromagnetic units, and these measurements are determined by particle-field interactions, which, in turn, are effected by the motion of the object to be measured.

These particle-field interactions are such that it is impossible to determine the relative speed of the earth and a beam of light, even though it would appear that the speed could be determined at will by varying a beam of light in the direction of the earth’s motion or at an angle to it in order to change the relative velocity of the light.

Einstein developed a *heurism* to explain that since the speed of light is to all intents and purposes constant, then space and time measurement will be variable. If one places an observer in the middle of a train car, and another observer in the same position on the ground before the train begins to move, and one marks off equal distances on both sides of the two observers, and then creates a device to detonate an explosive at these points—then when the train is in motion, an explosion which seems to the observer on the ground to occur simultaneously on both sides of him, will not appear that way to the observer in the train. Instead, he will believe that the explosion on the side toward which he is moving occurred first. If he cannot observe his own motion, then he will be forced to assume that the marked-off differences were

not in fact equal. Since it is impossible to determine variation in the relative velocity of light, this is in fact the case for space-time measurement.

Russell and his associates used Einstein's work to discredit science by pretending that the interdependence of space and time measurement and the interrelationship of matter and energy overturned the laws of causality.

First, it was necessary to lionize Einstein. He was invited to London, where the Viscount Haldane was his host. As the spiritualist Sir Oliver Lodge described it, "Haldane did for Einstein what Spencer did for Darwin."²⁴ He adopted him. In Haldane's palace at Cloan, he had only two pictures on the walls: one of his mother, the other of Einstein. At dinner, Lord Asquith noted, "When Haldane explained relativity at a dinner party, gradually a cloud descended until even the candles lost their lighting power in the complexities of Haldane's explanations."²⁵

In 1921, "Tubby" Haldane arranged the social round of events to which poor Einstein was subjected, writing his mother daily to keep her informed of all the details. Haldane's homosexual nastiness comes through in this note to her: "The King's secretary, Lord Stamfordham, talked to me of it last night." Then four days later, "The social world is beginning to worry for invitations to meet Einstein, and I am sternly refusing two smart ladies—which I have no doubt they think rather brutal." Two days later, "I have repelled Lady Cunard, who wanted to get up a party for Einstein." However, a place was reserved for the cultist and future host of the fleeing Rudolph Hess, General Sir Ian Hamilton.

The aristocracy played with Einstein with an evil cynicism. The Archbishop of Canterbury was to be a guest at one of these dinners, and he appealed to Lord Sanderson, for many years a high Foreign Office official, for a briefing on Einstein's theory. Sanderson, in turn, wrote to the physicist

J. J. Thomson, "I am or believe myself to be, in an intermediate state, roaming the lawns and meadow leaves halfway down. I therefore offered to write for the Archbishop a short sketch of what I imagined to be the pith of the theory in its more elementary form. I enclose it with his comment. It is, of course, very inadequate, but I fancy that as far as it goes, it is not entirely at variance with Einstein's argument—some of his followers and critics seem to me to go further. But I should have been sorry to mislead the Archbishop. Do you think you could glance through it, or ask some expert to do so, and write a short note of any gross errors?"

Thomson obliged, and the Archbishop came to dinner prepared with his conversational stock. As he reported on the event: "I have never seen a more typical scientific lion in appearance—he might have been prepared for the role on the stage—a mass of long black hair tossed back, and a general appearance of scientific untidiness, but he was modest and quiet to talk to, and disclaimed a great deal of what is attributed to him."

At one point during the dinner, the Archbishop queried Einstein, "Lord Haldane tells us that your theory ought to make a great difference to our morale." But Einstein merely replied, "Do not believe a word of it. It makes no difference. It is purely abstract science." The Archbishop's wife, however, reduced the less-controlled Mrs. Einstein to gales of laughter when she discussed the "mysticism" of Einstein's theory.²⁶

Incredibly, the Archbishop himself circulated this story, to the embarrassment of British physicists like Arthur Eddington, who wrote, "I can well understand hastily shearing off the subject. In those days one had to become an expert in dodging persons who mixed up the fourth dimension with spiritualism. But surely the answer need not be preserved as though it were one of Einstein's most perspicacious utterances. The non sequitur is obvious."

Russell was Einstein's first publicist, in the London magazine *Athenaeum*, and in 1925 he wrote *The ABC's of Relativity*.

Russell prepared the ground for confusion with explanations like the following: "Everyone knows that if you are on an escalator you reach the top sooner if you walk than if you stand still. But if the escalator moved with the velocity of light, you would reach the top at exactly the same moment whether you walked or stood still."²⁷

This is a travesty of the crux of Einstein's theory—the equivalence of matter-energy ($E=mc^2$). The inertial mass of an object increases with its velocity relative to an electromagnetic field; therefore nothing can exceed in velocity the apparent velocity of light itself. The speed of light is a limiting velocity.

Russell's image is designed for maximum confusion, since the man in the moving system, the escalator, is suddenly catapulted to a system at rest, the top of the escalator. Were a stairway to be placed on a spaceship moving close to the speed of light, in the direction of the stairs, a man climbing the stairs would barely seem to move. The distance he traveled would be foreshortened compared to the speed light can travel, 186,000 miles in one second. However, if the motion of the ship were uniform, the man himself would not register the hundreds of thousands of miles he was traveling, any more than we register the earth's motion.

In the same book, Russell distorts Einstein's argument that it is impossible to determine the simultaneity of events by merely observing their occurrence, since motion is relative, to an argument against lawfulness in the universe. Russell writes: "Causation, in the old sense, no longer has a place in theoretical physics. . . . The collapse of the notion of one all-embracing time, in which all events can be dated, must, in the long run, affect our views as to cause and effect, evolution, and many other matters. For instance, the ques-

tion whether, on the whole, there is progress in the universe, may depend upon our choice of a measuring of time. If we choose one out of a number of equally good clocks, we may find that the universe is progressing as fast as the most optimistic American thinks it is; if we choose another, equally good clock, we may find that the universe is going from bad to worse as fast as the most melancholy Slav could imagine. Thus optimism and pessimism are neither true nor false, but depend upon the choice of clocks."²⁸

To a cultist who conversed with Katie, this might seem plausible; to Einstein and any normal person, this is simple gibberish.

Despite his contempt for these British buffoons, Einstein found himself in political collaboration with them. A pacifist, he was drawn into Cecil's orbit and served with the League of Nations, as he later worked with Russell's Pugwash Movement.

Einstein also became a leading spokesman for the Zionist cause, working with Chaim Weizmann.

Weizmann was a Russian Jew who had emigrated to England before the war and become a nationalized British subject. During the war, he had made major contributions as a biochemist to the development of the explosive cordite with his discovery of a particular strain of bacterium that could synthesize acetone. He became the director of the Admiralty Laboratories under Arthur Balfour, who as First Lord of the Admiralty, had issued the Balfour Proclamation which committed Great Britain to supporting the establishment of a Jewish homeland in Palestine.²⁹

Einstein's conversion to Zionism occurred at the close of World War I. By his own account, he had previously been unconcerned with either Jewish affairs or religion as such. It is impossible to know his motives, but he had known bitter poverty in Switzerland, when upon graduation from the

Swiss Federal Institute of Technology, the best technical school in Europe, he was unable to find work as a scientist. (Contrary to myth, Einstein was not a poor student; he received a grade of 4.91 out of a possible 6.0.) He was apparently blackballed out of personal spite, because he was outspokenly critical of some professors who failed to keep up with new developments in physics. While in school, he was unaware of the animosity he had provoked, and renounced his German citizenship for Swiss. He achieved an eminent position in the German scientific world only after a hard struggle. As the Germany of 1919 was in chaos, the British were offering Einstein an assured position as an internationally recognized scientist at a time when the Berlin University was shut down and the future of German science looked bleak. Einstein's position seemed again in jeopardy, and he could not reject the bait.³⁰

Already that year, the British government financed an expedition to make observations during an eclipse of the sun to test the General Theory of Relativity; the experiment proved successful. As the *London Times* reported it: "But it is confidently believed by the greatest experts that enough has been done to overthrow the certainty of ages, and to require a new philosophy of the universe, a philosophy that will sweep away nearly all that has hitherto been accepted as the axiomatic basis of physical thought."³¹

Einstein was the only German scientist allowed at the war's end to attend international scientific gatherings. Until well into the 1920s, German scientists were ostracized because of "German war guilt." Einstein himself participated in a four-man war crimes tribunal to review German atrocities in Berlin.

By 1930, Einstein was writing on Zionism: "First, however, the anti-Semitism and the servile disposition among us Jews in our own ranks would have to be combatted by more

knowledge. . . . There will be anti-Semitism in the sense of a psychological phenomenon as long as Jews come into contact with non-Jews. . . . If I catch sight of an expression like 'German citizen of the Jewish faith' I cannot help smiling a little sadly. . . . Is this sincere? Can the 'Aryan' feel any respect for such underhanded fellows?"³²

These statements were widely circulated throughout Germany by Haushofer's anti-Semite networks. Mass leaflets were issued accusing the General Theory of Relativity of being a Jewish plot. Pathetically, Nobel Prize winner Phillip Lenard led Nazi rallies against Einstein and the relativity theory, before he died in an insane asylum. The German scientific community was shaken to its core.³³

Einstein's association with Zionism cost him an important intervention into the key scientific battle of the day. Einstein was a major contender against Niels Bohr, a protégé of Russell, whose school was attempting to turn physics into a farce with its "uncertainty principle." The main arena for the battle was the conferences sponsored by the Belgian Solvay Foundation. Einstein was forced to give up attendance at the third Solvay conference in order to accompany Weizmann on a fundraising tour of the United States.

Einstein had not wanted to make the trip with Weizmann. Then Kurt Blumenfeld delivered a telegraphed directive to Einstein from Weizmann. Einstein queried Blumenfeld, "How is it that you are asking me to publicize an idea that you do not wholeheartedly support? Besides, I consider the role which is expected of me an unworthy one. I am not an orator. I can contribute nothing convincing, and they only need my name which is now in the public eye."³⁴

Blumenfeld simply reread Weizmann's orders, and then said: "It is irrelevant that we know what is necessary for Zionism today. We both know too little of all the factors involved. Weizmann represents Zionism. He alone can make

decisions. He is the president of our organization, and if you take your conversion to Zionism seriously, then I have the right to ask you, in Dr. Weizmann's name, to go with him to the United States and to do what he at the moment thinks is necessary."³⁵

Einstein sadly answered: "What you now say is right and convincing. With argument and counterargument we get no further. To you Weizmann's telegram is a command. I realize that I myself am now part of the situation. Telegram Weizmann that I agree."³⁶

Hence Albert Einstein was prevented from intervening against Bohr on that occasion.

Despite the political and social control exerted upon him by the British, Einstein never capitulated to these evil subverters on the issue of science. When Russell's man Bohr attempted to locate irrationality at the core of the universe, on the basis of the supposedly erratic and unknowable behavior of the electron, Einstein categorically answered: "God does not play dice." The universe is not ruled by the cult Goddess Fortune who spins the wheel of chance.

The Anti-Science Ideology

For the British Einstein was a sometimes useful pawn; their major operation was to create Niels Bohr's theory of quantum mechanics.

In 1911, Ludwig Wittgenstein and Niels Bohr came to Cambridge to place themselves under the influence of Russell, who had become president of the Aristotelian Society that year. Wittgenstein was an engineering student, and Bohr had just received a doctoral degree for studies in the electron theory of metals. Together the three men launched the logical positivist movement, which set itself as the arbiter of scientific truth: a scientific truth is an empirically verifiable fact.³⁷ By this criteria, a moral judgment can never be

either true or false. Only someone ignorant of philosophy could consider Bertrand Russell an evil man!

Russell's *Religion and Science* of 1900 is the popular version of logical positivism. After asserting the conflict between religion and science, which logical positivism claims to exist, Russell defines their difference. First, he reduces Christianity to dogmatism, an axiomatic set of beliefs, thereby subsuming Christianity under the Aristotelian faction warring against it from within. He then identifies science as the practice of British empiricism, that is, the Aristotelian school of science.

Russell therefore writes: "The way in which science arrives at its beliefs is quite different from that of medieval theology. Experience has shown that it is dangerous to start from general principles and proceed deductively, both because the principles may be untrue and because the reasoning based upon them may be fallacious. Science starts, not from large assumptions, but from particular facts discovered by observation or experiment. From a number of such facts a general rule is arrived at, of which, if it is true, the facts in question are instances. . . . Science thus encourages abandonment of the search for absolute truth, and the substitution of what may be called technical truth, which belongs to any theory that can be successfully employed in inventions or in predicting the future. 'Technical' truth is a matter of degree: a theory from which more successful inventions and predictions spring is truer than one which gives rise to fewer. 'Knowledge' ceases to be a mental mirror of the universe, and becomes merely a practical tool in the manipulation of matter."³⁸

By this criterion, he asserts, there is no scientific basis for rejecting spiritualism, although he finds it more probable that the experiences the Psychical Society relates are due to extrasensory perception phenomena. In this vein he writes:

"There is, however, one aspect of the religious life, and

that perhaps the most desirable, which is independent of the discoveries of science, and may survive whatever we may come to believe as to the nature of the universe. . . . Insofar as religion consists in a way of feeling, rather than in a set of beliefs, science cannot touch it. . . ."³⁹

Russell has outlined the "scientific" basis for the creation of cults, like the Order of the Golden Dawn and similar elements of the Nazi belief structure.

After lying that Plato's Academy did not possess the rudiments of dynamics—which even the otherwise dishonest British science historian Heath disputes, admitting that Plato's Academy produced a text, *Elementary Mechanics*, which was the basis for Archimedes' work—Russell goes on to an even more outrageous smear against Johannes Kepler. He discusses Kepler's discoveries of the laws of planetary motion, which included every essential feature of Newton's so-called discovery of the law of gravitation:

"The character of Kepler's intellect was very singular. He was originally led to favor the Copernican hypothesis almost as much by Sun worship [!] as by mere rational motives. . . . This is an extreme example of a not infrequent occurrence in the history of science, namely, that theories which turn out to be true and important are first suggested by considerations which are utterly wild and absurd."⁴⁰

Kepler was of course a devout, Neoplatonic Christian who was led to his discoveries by the notion of a gravitational field existing between the sun and planets. He based this notion on the work of the English scientist William Gilbert, who was studying magnetism. Kepler mistakenly assumed that gravitation was an example of magnetism, but such a first approximation is hardly wild and absurd. Russell's propagation of cultism is barefaced.

Next, after a treatment of demonology and witchcraft which seeks to fix in the mind of the reader the identity between Satanism and Christianity, he proceeds to attack

not only the notion of man's soul but the core of his personal identity—a necessary step in any brainwashing process.

"Soul and body, in the scholastic philosophy (which is still that of Rome), are both *substances*," Russell begins. "'Substance' is a notion derived from syntax, and syntax is derived from the more or less unconscious metaphysic of the primitive races who determined the structure of our languages. . . . The metaphysical conception of substance is only an attempt to give precision to what common sense means by a thing or a person. . . . Under Locke's influence, his followers took a step upon which he did not venture: they denied the whole utility of the notion of substance. . . . It was, however, rejected by Hume, and has gradually been extruded both from psychology and from physics."⁴¹ Russell, of course, finds himself in the nominalist tradition.

He then describes how he and Bohr cooked up the fraud of quantum theory—not to be confused with the actual existence of quantum effects in physics. Russell writes: "Take first the body. So long as the conception of substance was retained, the resurrection of the body meant the reassembling of the actual substance which had composed it when alive on earth. The substance might have passed through many transformations but had retained its identity. If, however, a piece of matter is nothing but the assemblage of its attributes, its identity is lost when the attributes change, and there will be no sense in saying that the heavenly body, after the resurrection is the same 'thing' that was once an earthly body. This difficulty, oddly enough, is exactly paralleled in modern physics. An atom, with its attendant electrons, is liable to sudden transformations, and the electrons which appear after a transformation cannot be identified with those that had appeared before. Each is only a way of grouping observable phenomena, and has not the sort of 'reality' required for the preservation of identity through change."⁴²

Russell aims for the destruction of all conceptions of universal, thus reducing the universe to the lawless anarchism he sponsored in his political life.

"The results of the abandonment of 'substance' were even more serious as regards the soul than as regards the body," Russell continues. "They showed themselves, however, very gradually, because various attenuated forms of the old doctrine were, for a time, thought to be still defensible. First the word 'mind' was substituted for the word 'soul,' in order to seem to avoid theological implications. Then the word 'subject' was substituted, and this word still survives, particularly in the supposed contrast between 'subjective' and 'objective.' A few words must, therefore, be said about 'subject.'

"There is obviously *some* sense in which I am the same person as I was yesterday, and, to make an even more obvious example, if I simultaneously see a man and hear him speaking, there is *some* sense in which the I that sees is the same as the I that hears. It thus came to be thought that when I perceive anything, there is a relation between me and the thing: I who perceive am (subject) and the thing perceived is the 'object.' Unfortunately it turned out that nothing could be known about the subject: it was always perceiving other things, but could not perceive itself. . . . It became evident that 'phenomena' have whatever reality we can know of, and there is no need to assume a superior brand of reality belonging to what cannot be perceived."

After destroying the concept of mind, Russell restates the assumptions of Bohr's theory: "According to quantum mechanics, it cannot be known what an electron will do in given circumstances; there are a definite set of alternatives open to it, and it chooses sometimes one, sometimes another. We know in what proportion of cases one choice will be made, in what proportion a second, or a third, and so on. But we do not know any law determining the choice in an individual instance."

For Russell, mysticism and science are on common ground.

If the reader has accepted Russell's argument so far, then he is prepared to be initiated into the cult. As Russell explains it: "From a scientific point of view, we can make no distinction between the man who eats little and sees heaven and the man who drinks much and sees snakes. Each is an abnormal physical condition, and therefore has abnormal perceptions. Normal perceptions, since they have to be useful in the struggle for life, must have some correspondence with fact; but in abnormal perceptions there is no reason to expect such correspondence, and their testimony, therefore, cannot outweigh that of normal perception."⁴³

Nonetheless, Russell smugly notes: "The mystic emotion, if it is freed from unwarranted beliefs, and not so overwhelming as to remove a man wholly from the ordinary business of life, may give something of very great value. . . ."

At this point, Russell foreshadows the bestiality of the environmentalist movement he would be instrumental in shaping: "I come now to the last question in our discussion of Cosmic Purpose, namely: is what has happened hitherto evidence of the good intentions of the universe? The alleged ground for believing this, as we have seen, is that the universe has produced US. . . . Is there not something a trifle absurd in the spectacle of human beings holding a mirror before themselves, and thinking what they behold so excellent as to prove that a Cosmic Purpose must have been aiming at it all along? Why, in any case, this glorification of Man? How about lions and tigers? They destroy fewer animals or human lives than we do, and they are much more beautiful than we are. How about ants? They manage the Corporate State much better than any Fascist. Would not a world of nightingales and larks and deer be better than our human world of cruelty and injustice and war? The believers in Cosmic Purpose make much of our supposed intelligence, but their writings make one doubt it. If I were granted omnipotence, I

should not think Man much to boast of as the final result of my efforts.”⁴⁴

There speaks a man to whom the destruction of billions—perhaps in a Black Death once every generation—would not seem implausible.

In the final analysis, for Russell, there is no such thing as good and evil. “Questions as to ‘values’—that is to say, as to what is good or bad on its own account, independently of its effects—lie outside the domain of science, as the defenders of religion emphatically assert. I think that in this they are right, but I draw the further conclusion, which they do not draw, that questions as to ‘value’ lie wholly outside the domain of knowledge.”⁴⁵

Do men like Balfour and Russell believe in the cults they spawn? Probably not. But they are true cultists. Theirs is the truly satanic cult, the pursuit of evil in and for itself. Is the writer of pornography a pornographer himself? He may not find the books he produces erotically stimulating, but his is the mind that produces pornography. He may think he has merely cleverly mastered the science of deception. Not so. He is more degraded than the most pathetic of his victims.

Russell’s logical positivism laid the basis for developing modern clinical brainwashing. Appropriately, the Tavistock Institute, home of the British psychological warfare division, is located on Russell family property. Tavistock’s most famous graduate was Rudolph Hess, who, upon his return to Germany after the war, could remember events only as far back as twelve days in the past. The Institute is the think tank for Russell’s radical Jacobin movements: the belief structure of the terrorist Symbionese Liberation Army, for example, is traced back to the work of its director Brigadier-General John Rawlings Rees, and current Tavistock psychiatrist R. D. Laing pioneered the proposition that schizophre-

nia is not a mental illness but a socially superior form of social protest.

Linguistics is Russell’s nominalism elaborated into a brainwashing tool. The terrorist promoter Noam Chomsky was first tutored in the school of Ludwig Wittgenstein’s *Blue Book*, with the transcript of his lectures at Cambridge University. Wittgenstein begins:

“What is the meaning of a word?

“Let us attack this question by asking, first, what is an explanation of the meaning of a word; what does the explanation of a word look like?

“The way this question helps us is analogous to the way the question ‘how do we measure a length’ helps us to understand the problem ‘what is length.’

“The questions ‘what is length,’ ‘what is meaning,’ ‘what is the number one,’ etc. produce in us a mental cramp. . . .”⁴⁶

The Case of Erwin Schroedinger

With logical positivism as their weapon, Russell and Niels Bohr used pure thuggery to abort the magnificent scientific accomplishments of the German physicist Erwin Schroedinger, and capture the young German scientist Werner Heisenberg. In the end, only Einstein opposed them.

The process that Bohr and his Copenhagen School of physics put Heisenberg through is documented by Heisenberg in his book *Physics and Beyond, Encounters and Conversations*. Even in 1971, when he had himself broken away from logical positivism, Heisenberg had no insight into the evil of men like Bohr, whom he still admires. Yet the record he leaves is there to be read.

While he was still at Munich University, Heisenberg came into touch with Bohr’s new theory. At first he found it crass and unbelievable. About it, he then said, “But I have some

reservations on that score. For while we determine the path [of an electron] itself by classical Newtonian methods, we use quantum conditions to account for its stability, thus flying in the face of Newtonian mechanics. And when it comes to electrons jumping from one orbit into the next—as the theory demands—we are careful not to specify whether they make high jumps, long jumps, or some other sorts of jump.”⁴⁷

Heisenberg was quite right, although he was quickly brought into line by Bohr. In 1913, after working under the guidance of J. J. Thomson and then Rutherford, Bohr had developed a model to explain the fact that atomic radiation did not form a continuous spectrum but was instead quantized into a definite array of “spectral lines” of distinct frequency.

In his model, electrons had the possibility of circling a nucleus in a number of different orbits, analogously to the circulation of the planets around the sun. These orbits represent varying stationary states, which correspond to different energy levels. The spectral lines of the atom are emitted when the atom undergoes a transition from one stationary state to the other, at which time the electron will have shifted to a new orbit.

Bohr’s “explanation” contradicts the basic assumption of classical mechanics that an electron which follows an elliptical orbit should be continuously radiating energy, while otherwise utilizing classical methods. Bohr maintained that such a contradictory explanation was acceptable. Since his model worked to explain the phenomena of spectral lines; the classical theory was acceptable in application otherwise. Nor did he attempt to explain why his stationary states should exist. Since the mind does not exist, why bother?⁴⁸

Paradoxes always develop as science advances. They indicate the necessity for a shift to a new geometry, to develop a higher-ordered viewpoint. The point is not that Bohr’s first

explanations could not resolve the paradoxes that emerged between the continuous wave-light nature of electromagnetic radiation, and its discrete, quantum-like behavior, but that Bohr dogmatically asserted that these paradoxes need not, should not, and would not be resolved. According to his “Complementarity Principle,” it was necessary to entertain fundamentally contradictory views of the physical universe at one and the same time.

In Bohr’s 1934 collection of essays, *Atomic Theory and the Description of Nature*, appears a 1927 article in which he writes: “The quantum theory is characterized by the acknowledgment of a fundamental limitation in the classical physical ideas when applied to atomic phenomena. The situation thus created is of a peculiar nature since our interpretation of the experimental material rests essentially upon the classical concepts. Notwithstanding the difficulties which, hence, are involved in the formulation of the quantum theory, it seems, as we shall see, that its essence may be expressed in the so-called quantum postulate, which attributes to any atomic process an essential discontinuity, or rather individuality, completely foreign to the classical theories and symbolized by Planck’s quantum of action.

“This postulate implies a renunciation as regards the causal space-time coordination of atomic processes. . . . The circumstance, however, that in interpreting observations use has always to be made of theoretical notions entails that for every particular case, it is a question of convenience at which point the concept of observation involving the quantum postulate with its inherent ‘irrationality’ is brought in. . . . This situation would seem clearly to indicate the impossibility of a causal space-time description of the light phenomena. On one hand, in attempting to trace the laws of the time-spatial propagation of light according to the quantum postulate, we are confined to statistical considerations. On the other hand, the fulfillment of the claim of causality for the

individual light processes, characterized by the quantum of action, entails a renunciation as regards the space-time description.”⁴⁹

In 1922, Heisenberg met Niels Bohr, and Bohr began the process of indoctrinating the young scientist in his constructs for the fundamental irrationality of the universe. At their first encounter, Heisenberg described the nationalist youth movement of which he was a member, later recording the conversation in *Physics and Beyond*:

“Perhaps we sometimes imagine ourselves in the medieval role of traveling scholars, and compare the catastrophe of the last war and the subsequent political strife with the hopeless confusion of the Thirty Years War, which in spite of its horrors is said to have inspired many of these songs. A feeling of kinship with that age seems to have seized young people all over Germany. I remember being stopped in the street by an unknown boy, who asked me to join a mass meeting of young people in an ancient castle. And, indeed, when I got there, scores of young people were already streaming toward the place, which stands in a most picturesque spot in the Swabian Jura and looks down from an almost vertical rock into the Altmühl Valley. I was quite overcome by the forces generated at this spontaneous gathering, much as I was on the first of August 1914. Otherwise, our Youth Movement has very little to do with political issues.”⁵⁰

To Heisenberg, Bohr must have represented an anchoring in a period of chaos. The romanticism of the youth movement prepared him well for the cultism of Bohr, who responds to Heisenberg’s story: “Isn’t it uncanny or perhaps I should say marvelous, how much magical power the old images retain? That after so many centuries they should still affect people, without written laws or external coercion? We spoke yesterday of monastic vows, and the monk’s first two rules are highly commendable. Nowadays they amount to modesty

and a willingness to adopt a somewhat harder, more continent life. But I hope you won’t stress the third rule, obedience, too soon or else there may be dangerous political consequences. You know that I think far more highly of the two Icelanders, Egill and Njall, than of the masters of your Prussian orders.”⁵¹

Heisenberg placed himself under Bohr’s guardianship. Four years later, Heisenberg met Albert Einstein, who tried to crack through the shell of logical-positivism in which he was burying his own work. Heisenberg reported on the conversation:

Einstein told him, “What you have told us sounds extremely strange. You assume the existence of electrons outside the atom, and you are probably quite right to do so. But you refused to consider the orbits, even though we can observe electron tracks in a cloud chamber. I should very much like to hear more about your reasons for making such strange assumptions.”⁵²

Einstein was attacking the fact that the Bohr theory places the electron in one or another given so-called orbit without accounting for how it might travel from one to another. Since logical positivism demands that only phenomena be accorded reality, why, by their own philosophy, are Bohr and Heisenberg permitted to describe phenomena they cannot observe?

Heisenberg replied, “We cannot observe electron orbits inside the atom, but the radiation which an atom emits during discharges enables us to deduce the frequencies and corresponding amplitudes of its electrons. After all, even in the older physics, wave numbers and amplitudes could be considered substitutes for electron orbits. Now, since a good theory must be based on directly observable magnitudes, I thought it more fitting to restrict myself to these, treating them, as it were, as representatives of the electron orbits.”

“But you don’t seriously believe,” Einstein protested,

"that none but observable magnitudes must go into a physical theory?"

Heisenberg twitted Einstein about the fact that he packaged relativity theory in a form compatible with logical positivism. Einstein simply answered that that had been a mistake he would not repeat. But Einstein was fighting for the future existence of science when he told Heisenberg, "But on principle, it is quite wrong to try founding a theory on observable magnitudes alone. In reality, the very opposite happens. It is the theory which decides what we can observe."⁵³

Heisenberg was shaken by the discussion, but not shaken loose from Bohr's hold. "Bohr has taught me that one cannot describe this process by means of traditional concepts," Heisenberg told Einstein, "that is, as a process in time and space. With that, of course, we have said very little, no more, in fact, that we do not know. Whether or not I should believe in light quanta, I cannot say at this stage. Radiation quite obviously involves the discontinuous elements to which you refer as light quanta. On the other hand, there is a continuous element, which appears, for instance, in interference phenomena, and which is much more simply described by the wave theory of light. But you are of course quite right to ask whether quantum mechanics has anything new to say on these terribly difficult problems. I believe that we may at least hope that it will one day.

"Perhaps we must imagine the transitions from one stationary state to the next as so many fade-outs in a film. The change is not sudden—one picture gradually fades while the next comes into focus, so that, for a time, both pictures become confused and one does not know which is which. Similarly, there may well be an intermediate state in which we cannot tell whether an atom is in the upper or lower state."⁵⁴

The answer Einstein gave to this was devastating, although the befuddled Heisenberg never recognized it. Einstein warned: "You are moving on very thin ice, for you are suddenly speaking of what we know about nature and no longer about what nature really does. In science we ought to be concerned solely with what nature does. It might very well be that you and I know quite different things about nature, but who would be interested in that? Perhaps you and I alone. To everyone else, it is a matter of complete indifference. In other words, if your theory is right, you will have to tell me sooner or later what the atom does when it passes from one stationary state to the next."⁵⁵

Einstein offered only a criticism of Bohr's method. Suddenly, in 1926, a far more serious threat emerged against the Bohr-Russell operation. Ernest Schroedinger put forward an alternate theory which accounted for all the phenomena taken into account by the Bohr theory, but suffered from no discontinuities. Heisenberg summarized Schroedinger's theory in the same book:

"In Schroedinger's model, the stationary states of an atomic shell are compared with the stationary vibrations of a system, for instance of a vibrating string, except that all the magnitudes normally considered as energies of the stationary state are treated as frequencies of the stationary vibrations. The results Schroedinger obtained in this way fitted in very well with the new quantum mechanics, and Schroedinger quickly succeeded in proving that his own wave mechanics was mathematically equivalent to quantum mechanics; in other words, that the two were but different mathematical formulations of the same structures. Needless to say, we were delighted by this new development, for it greatly strengthened our confidence in the correctness of the new mathematical formulation. Moreover, Schroedinger's

procedure lent itself readily to the simplification of calculations that had severely strained the powers of quantum mechanics."

So far, so good, but, "Unfortunately, however, the physical interpretation of the mathematical scheme presented us with grave problems," Heisenberg continues. "Schroedinger believed that, by associating particles with material waves, he had found a way of clearing the obstacles that had so long blocked the path of quantum theory. According to him, these material waves were fully comparable to such processes in space as electromagnetic or sound waves. Such obscure ideas as quantum jumps would completely disappear."

The fundamental irrationality at the base of the science that Bohr projected would disappear. Therefore, for Bohr, Schroedinger must recant or be destroyed.

As Heisenberg says, "I had no faith in a theory that ran completely counter to our Copenhagen conception and was disturbed to see that so many physicists greeted precisely this part of Schroedinger's doctrine with a sense of liberation.

"Now Schroedinger's interpretation—and this was its novelty—simply denied the existence of these discontinuities. Thus when an atom passes from one stationary state to the next, it was no longer said to change its energy suddenly and to radiate the difference in the form of an Einsteinian light quanta. Radiation was a result of quite a different process, namely, of the simultaneous excitation of two stationary material vibrations whose interference gives rise to the emission of electromagnetic waves, e.g. light."⁵⁶

Heisenberg invited Schroedinger to lecture at the University of Munich. When he seized on the fact that Schroedinger's theory did not explain Planck's radiation law, he was taken to task by the physicist Wilhelm Wien who sharply rebuked him saying, as Heisenberg reported it, "that while he understood my regrets that quantum mechanics was finished and with it such nonsense as quantum jumps, the

difficulties which you mention will be solved by Schroedinger in the very near future."⁵⁷

Schroedinger himself recognized the shortcomings of his first approximation, but it was the approach he and Wien were fighting for.

It was clear to Heisenberg that by himself he could not contain Schroedinger, and he called on the master. Bohr then invited Schroedinger, along with Heisenberg, to spend part of September in Copenhagen.⁵⁸

"Bohr's discussions with Schroedinger began at the railway station and were continued daily from early morning until late at night," reported Heisenberg. "Schroedinger stayed in Bohr's house so that nothing would interrupt the conversations. Bohr was normally most considerate and friendly in his dealings with people, he now struck me as an almost remorseless fanatic, one who was not prepared to make the least concession or grant that he could have been mistaken. It is hardly possible to convey just how passionate the discussions were, just how deeply rooted the convictions of each, a fact that marked their every utterance. All I can hope to do here is to produce a very pale copy of conversations in which two men were fighting for their particular interpretation of the new mathematical scheme with all the powers at their command."

Heisenberg then describes the scene. Schroedinger spoke: "Surely you realize that the whole idea of quantum jumps is bound to end in nonsense. You claim first of all that if an atom is in a stationary state, the electron revolves periodically but does not emit light, when, according to Maxwell's theory, it must. Next, the electron is said to jump from one orbit to the next and to emit radiation. Is this jump supposed to be gradual or sudden? If it is gradual the orbital frequency and energy of the electron must change gradually as well. But in that case how do you explain the persistence of fine spectral lines?"

Bohr interrupted him, shaking, "What you say is absolutely correct. But it does not prove that there are no quantum jumps. It only proves that we cannot imagine them, that the representational concepts with which we describe events in daily life and experiments in classical physics are inadequate when it comes to describing quantum jumps. Nor should we be surprised to find it so, seeing that the processes involved are not the objects of direct experience."

Schroedinger caught the red herring. "I don't wish to enter into long arguments about the formation of concepts," he rejoined, "I prefer to leave that to the philosophers. I wish only to know what happens inside an atom."

They continued arguing, and finally Schroedinger said, "If all this damned quantum jumping were really here to stay, I should be sorry I ever got involved with quantum theory."

Schroedinger became so upset with the discussions that he developed a high fever, but still Bohr hammered away to force him to recant. Heisenberg describes the scene: "While Mrs. Bohr nursed him and brought him in tea and cake, Niels Bohr kept sitting on the edge of the bed talking at Schroedinger: 'But you must surely admit that. . . .'"

The impasse was not resolved by this meeting. Six months later in 1927, Heisenberg saved the day. He enunciated his Uncertainty Principle, which showed that it was impossible to measure both the momentum and position of a particle beyond a certain fixed amount: the product of that uncertainty of measurement of each can not be less than Planck's constant.

As conditions in Germany worsened, Bohr's thuggery succeeded in bludgeoning German scientists into line—even Schroedinger. Jewish scientists in particular were placed under great pressure. To be placed outside of Germany, they had to be acceptable to Bohr and Russell, who ran the emigré apparatus for scientists. Erwin Schroedinger emigrated to Dublin, Ireland.

By the postwar period, he was so far broken as to write in 1956, in the book *What is Life?*:

"Yet each of us has the undisputable impression that the sum total of his own experience and memory forms a unit quite distinct from that of any other person. He refers to it as 'I.' *What is this I?*

"If you analyze it closely you will, I think, find that it is just a little bit more than a collection of single data. . . . And even if a skilled hypnotist succeeded in blotting out entirely all your earlier reminiscences, you would not find that he had killed *you*. In no case is there a loss of personal existence to deplore. Nor will there ever be."⁵⁹

To survive as a physicist in a discipline now dominated by Bohr and Russell, Schroedinger had to renounce his own "reminiscences." He no longer even deplored the brainwashing to which he was subjected. He had been so destroyed that he ended the piece with a footnote in praise of the evil drug-promoting cultist Aldous Huxley: "The point of view taken here levels with what Aldous Huxley has recently—and very appropriately called *Perennial Philosophy*. His beautiful book is singularly fit to explain not only the state of affairs, but also why it is so difficult to grasp and so liable to meet with opposition."⁶⁰

SEVEN

The British Don't Invent, They Copy

*"Knowledge is power. That was the dominant thought
of Bacon's Atlantis. The greatest of the Scientific
Utopias. That Utopia of Bacon's has produced more
in the way of real consequences than any other utopia
that was ever written."*

—H. G. Wells

The scene is Heidelberg; a scientific colloquium. The chairman is Nobel Prize winner and opponent of Einstein's relativity theory, Phillip Lenard. He has a strange habit. When any aspect of his work is being discussed in the seminar, he will interrupt to say anxiously, "And who did that first?" He is quickly reassured by the speaker, who responds, "Herr Geheimrat, you did that first." On these occasions Lenard would answer, "Yes, I did that first."

So the British physicist Andrade, a colleague of Ernest Rutherford's, remembered the scene. Rutherford's account continues: "On one occasion I remember, however, to the speaker's 'Herr Geheimrat, you did that first,' Lenard replied, 'No, J. J. Thomson did that first. He *really* did that first.' Lenard much resented that the first discovery that the electricity released by light consisted of electrons was often claimed for J. J. Thomson, whereas he actually had prior publication."¹

This was not a unique case. The British Royal Society was established as an industrial espionage society, according to the blueprint laid out by Francis Bacon in his *New Atlantis*.² The Society has always functioned as a cover for other intelligence operations, but its main purpose was and is to control the development of basic science and its applications.

The Society's first major crime was its attack on Gottfried Wilhelm Leibniz, whom it accused of stealing his own discovery of calculus. To bolster the claim that Isaac Newton was the inventor of the calculus, they went so far as to reconstruct Newton's supposed work papers, dating them before Leibniz's publication of his work, the papers for which had been supposedly destroyed by fire. Newton's own published work shows that he was actually working on the problem of extrapolating infinite series. Newton asserted that a ciphered sentence he sent to Leibniz which referred to "fluxions" was the impetus for Leibniz's own discoveries. The absurdity is laid bare by the fact that Newton's fluxions were already imbedded in the work of his own teacher, Isaac Barrow.

It was not the fluxion or the derivative that was the real issue, however. Leibniz laid the basis for Riemann's future work by his elaboration of differential equations as the basis for the study of the topology of electromagnetic and gravitational fields from the point of view of fluid dynamics. This was the conceptual basis for the application of his work to the development of the steam engine and combustion engine, both projects in which he was directly involved.³

Barely had the Royal Society been formed when it pulled its first royal theft: it deliberately prevented the industrial applications of steam power for nearly 100 years by appropriating and suppressing the work of the Frenchman Denis Papin, who, in a collaborative effort with Leibniz, had invented a paddle-wheel driven by steam in 1690. A member of the Society, he published many papers on his invention in Britain and abroad. But in 1699 the Society awarded an exclusive patent to one Englishman, Thomas Savery, for his design of the "fire engine."

Savery's engine did not work, but by 1707, Papin had constructed a steamboat, which he planned to sail to England to bring to the Society. He got as far as Hannover, when a mob was deployed to stop him, protesting that his invention would take away the employment of ordinary boatmen. His boat was destroyed.⁴

The next year he submitted a description of his invention to the Society: "Proposition by Dr. Papin, concerning a new invented boat to be rowed by oars, moved with heat.

"It is certain that [it] is a thing of great consequence to be able to apply the force of fire to save the labour of man; so that the Parliament of England granted some years ago, a patent to Esquire Savery, for an Engine he had invented for that purpose; and his Highness Charles, Landgrave of Hesse, has also caused several costly experiments to be made for the same design. But the thing may be done several ways, and the machine tryed at Cassell differs from the other in several particulars, which may afford a great difference in the quan-

tity of the effect. It will be good, therefore, to find out clearly what can be done best in that matter, that those which will work about it may surely know the best way they are to choose. I am fully persuaded that Esquire Savery is so well-minded for the public good, that he will desire as much as anybody that this may be done.

"I do therefore offer, with all dutyfull respect, to make here an Engine, after the same manner that has been practised at Cassell, and to fit it so that it may be applied for the *moving of ships*. This Engine may be tryed for an hour and more, together with some other methods made after the Saveryan method. The quantity of the effect should be computed both by the quantity of water driven out of each machine and by the height the said water could ascend to

"I wish I were in a condition to make the said Cassellian Engine at my own charges; but the state of my affairs does not [allow] me to undertake it; unless the Royal Society be pleased to bear the expense of the Vessel called Retort in the description printed at Cassell; but after that I will lay out what is necessary for the rest, and I will be content to lose the expense, in case the contrivance of the Landgrave of Cassell doth not as much again as that of Esquire Savery; but in case the effect be as I promise, I do humbly beg that my expense, time and pains, may be paid, and I reckon this to amount to 15 pounds sterling. If the Royal Society be pleased to honor me with their commands upon such conditions, the first thing to be done is to let me see the place where the Machine must be set, and I will work for it with all possible diligence and I hope the effect will yet be much greater than I have said."⁵

The reception the Royal Society gave Papin is described in the *Transactions of the Newcomen Society*, Volume 17, 1936-1937: "Papin, then at Cassell, submitted with his paper, a request for fifteen guineas to carry out experiments, but the Royal Society, like our own, did not hand out fifteen

guineas at a time. Instead, the matter was referred to Savery in 1708, and in his letter of criticism turning down Papin's design, there is a passage in which he damned the cylinder and piston, saying it was impossible to make the latter work because the friction would be too great!"⁶

They destroyed the man as well as his machine. Papin came to England to argue his case, and in 1712 vanished without a trace. This was at the height of the Society's campaign against Leibniz. Fifty years later Newcomen "invented" an earlier, inferior version of Papin's steam engine. Industrial development was deliberately held back—only to be let loose after the crisis of the American Revolution.

American scientists received similar treatment from the Royal Society, as Benjamin Franklin was to complain bitterly. A British scientist Watson is claimed by the British to have discovered the true character of electricity as a "fluid" which is positive or negative in effect accordingly as it is in surplus or in deficit—just months after Franklin's own discoveries. Even if true, this is an epistemological hoax. Benjamin Franklin coined the word electrostatics to describe a new discipline which encompassed the biosphere—from the containment of lightning to the fundamental composition of matter. Not for nothing was he revered throughout Europe as the father of electricity and the modern Prometheus.⁷

Franklin in his *Autobiography* reports another theft. An American collaborator of his, Thomas Godfrey, submitted an improved design for a nautical quadrant to the Society. The next year, the design was published by a British member of the Society named Hadley. Today the quadrant is known as Hadley's Quadrant.⁸

The same kind of fraud revolves around the synthetically created figure of Michael Faraday. Faraday was a second-rate experimenter who was used as a prop by the Society and by James Clerk Maxwell to lay claim to scientific eminence, while appropriating the actual discoveries of Riemann and

downplaying those of Gauss, Ampere, and Oersted. Riemann's work was suppressed under the cover of Faraday's so-called accomplishments. The British ludicrously claimed that Faraday's banal notion of lines of force laid the basis for modern field theory.⁹ Yet no more ludicrous are the classification policies of British science today, where every scientific advance is classified to become the property of the Aldermaston Weapons Institute, where Riemann's work is pored over in secrecy.

Joseph Henry, the American scientist who became the first director of the Smithsonian Institution, made most of the discoveries attributed to Faraday—including the concept of the magnetic induction of electricity. But neither Henry nor Faraday—nor Edison after them—was a scientist; they were experimenters. However, in the case of the self-induction of electricity, Faraday claimed credit for the discovery after Henry visited his laboratory and explained the effect to the British “scientist.”¹⁰

In 1870 the seventh Duke of Devonshire, a Cavendish and a Chancellor of Cambridge University established an endowment for a physical laboratory at the university, to be called the Cavendish Laboratory after the strange eighteenth-century British scientist Henry Cavendish. The Laboratory was the site of Niels Bohr's postgraduate work, and its first director was James Clerk Maxwell, who was given the job on condition that he recondition the papers of Henry Cavendish for publication.¹¹

Cavendish was an eccentric semirecluse who was rarely seen except at meetings of the Royal Society or occasionally at the home of its president. He was known to be so terrified of strangers that he would run straight home if confronted by one. Even acquaintances were advised not to look directly at him while talking to him.¹² Like his predecessor Newton, Cavendish adopted the peculiar practice of not publishing at

the time of his alleged discoveries, except for one theoretical article on electricity and an experimental piece on the electric eel. Only in 1879 were the works published on which his reputation was to be made, to substantiate the claim already circulated in the 1850s that “Cavendish had really anticipated all those great facts in common electricity which were subsequently made known to the scientific world through the investigations and writing of the celebrated Coulomb and other French philosophers.”¹³ This indeed was James Maxwell's claim in the edited collection of Cavendish's papers he finally produced.

Cavendish was involved in another priority dispute during his lifetime. He claimed to have discovered the chemical composition of water, as James Watt claimed also. The discovery had in fact been made by the French scientist Antoine Lavoisier. Dr. William Blagden, a British army surgeon who traveled between Paris and London, and was also a secretary of the Society, was in frequent contact with Lavoisier and relayed the discovery to Cavendish. Then, as secretary of the Royal Society, Blagden “superintended the printing of Cavendish and Watt's papers, in which certain errors of date were permitted to occur, for which he was more or less responsible.”

Blagden, who often traveled in the company of Lord and Lady Palmerston, was ultimately expelled from France in 1803 for his espionage activities.¹⁴

French and German scientists at the time were quite angry with the British claim, although Lavoisier refused to press the issue. The physicist and member of the École Polytechnique Arago later charged Cavendish with deceit and plagiarism. In a letter to Arago, Alexander von Humboldt wrote in 1840 that not only Cavendish but also Faraday had not been responsible for what they claimed as original work.

Blagden's close friend and fellow spy was Benjamin Thompson, Count Rumford, the New Hampshire-born spy

against the American Revolution who was knighted by George III. In England, Thompson was made a colonel in the British army and a member of the Royal Society. He then married Lavoisier's widow. In 1784 he settled in Munich, where he became joint minister of war and police for the Wittelsbach family, who gave him the title Count Rumford.¹⁵

By the early nineteenth century, the situation had gotten so bad inside Britain that the British were no longer qualified even to copy the work of continental scientists. The situation was so dire that only one subject in the empire, a Scotsman named James Ivory, could even understand continental mathematics. When this unique ability was discovered, Ivory was immediately appointed to a professorship at the Royal Military College.¹⁶

The strategic importance of the scientific decline for the Empire cannot be underestimated. The scientists grouped around the École Polytechnique in France and their collaborators at the U.S. West Point Academy had translated the accomplishments of Leibniz and men like Euler, who worked in his tradition, to build superior steam engines, ships, and weapons. In just one example, a New England Yankee won the prize offered by the British Admiralty for developing a navigator. The prize had been offered by the Admiralty for twenty-five years, and in all that time not one British subject could be found to take up the challenge. Nathaniel Bowditch, who corresponded with and defended continental scientists, particularly Laplace, finally did the job.¹⁷

If due appreciation is given for Leibniz's critical role in establishing mathematical physics, it is not too much of an exaggeration when Susan Cannon, otherwise an apologist for the British, writes in her *Science in Culture, The Early Victorian Period*: "Physics itself was invented by the French around the year 1810-1830. With regrets that Malthus died so young, I would name Ampere, Carnot, Fourier, and Fresnel as among the first physicists. . . . During the 'mobili-

zation of savants,' physical scientists had clustered around the mathematician and engineer Gaspard Monge, who more or less ran the affair. The founding of the École Polytechnique, not Monge's idea alone, but Monge's institution as it came into being, furnished a center where Monge's circle . . . could regroup and also reach a new generation of students."

With this scientific elite, Lazare Carnot had put an end to Britain's Jacobin terror, seizing the government from the evil Robespierre, rallying French republican forces, and creating the basis for Napoleon's victorious armies.

The same process was going on in Germany, where the two Humboldt brothers successfully established a German scientific policy which created Göttingen University as the institution which would shelter Gauss, Weber, Riemann, and Felix Klein, and foster the German chemical, engineering, and electronics industries.

As for Britain, John Herschel, the royal astronomer during this period, wrote: "The end of the eighteenth and the beginning of the nineteenth century were remarkable for the small amount of scientific work going on in Britain, especially in its more exact departments. Mathematics were at a last gasp, and astronomy also. . . . The chilling torpor of routine had begun to spread itself over all those branches of Science which wanted the excitement of experimental research."¹⁸

The situation had to be reversed quickly. Cambridge University was chosen as the center for a delphic science revival in Britain. By delphic is meant the British conscious imitation of the method practiced by the Cult of Apollo and especially the use the cult made of its Oracle at the Temple of Delphi. The Oracle was famed for giving ambiguous predictions. Two parties to a dispute would visit her; each would seek to interpret the Oracle's words to advantage. The priests of Apollo manipulated these interpretations so that all par-

ties would converge to the point of view the priesthood had already decided upon. This is the delphic method of opinion-molding; the debating society favored by Aristotelians is a training ground for its use.¹⁹ The practitioner is to become facile in twisting any argument to his advantage.

The final result of the Bohr-Schroedinger dispute was a classic example of the technique. Schroedinger was led to agree that since his approach and Bohr's could be represented by mathematical equations that were equivalent, therefore, they were complementary to each other, rather than diametrically opposed to one another—as was the case and as Schroedinger initially stated. In an earlier period, Maxwell applied the same method to justify comparing Faraday's banalities to Gauss and Weber's true field theory. The same mathematical equations can describe either, therefore they are synonymous. The final stage of the process is to banish theory altogether—the modern textbook approach to physics: “Maxwell's theory is his equations, period.”

In the early nineteenth century, a group of Cambridge students were directed to actually learn some science. John Herschel himself was in the best position, since his father had migrated to England from Hannover, the home of Leibniz, where the elder Herschel was an accomplished astronomer and court musician. Charles Babbage, his associate at Cambridge and thereafter, made a tour of the continent, and through Herschel, became privy to Leibniz's work on the calculating machine, which without acknowledgment, he was to carry forward.

Herschel, Babbage, and a fellow science student at Cambridge also formed the Ghost Club and the Analytical Society at the university.²⁰ Adam Sedgewick founded a philosophical society and later encouraged the formation of the Conversation Society, otherwise known as the Apostles, which in turn

spun off the Metaphysical Society and the Aristotle Society.²¹ Entrance into the clubs signified the initiate as a member of the British elite. Balfour, Russell, and Keynes were all members of the Apostles, as was Kim Philby and Guy Burgess in the next generation.

After traveling to St. Petersburg, Berlin, and Paris to study the work of Leibniz, Babbage returned to England to write *The Principle of Pure Deism in Opposition to the Dotage of the University* as the first volume produced by the Analytic Society. The Cambridge grouping demanded the introduction of the study of differentials into the calculus (the d notation, dx, dy, dz, customarily used since in Anglo-American as well as continental schools).²²

In 1830, the Cambridge elite put forward Herschel as the president of the Royal Society. Things in the king's scientific control center had reached such a pass that the Duke of Sussex was its president. At the time the Duke was also a notorious cultist and the Grand Master of the Masons (as Edward VII would also become). The Society had become an aristocratic club—ineffective for even delphic purposes. Defeated in their takeover bid, the Cambridge grouping decided to form the British Association for the Advancement of Science. The first meeting of the new Association was opened by Reverend Harcourt, who as president of the Yorkshire Philosophical Association hosted the meeting. (Physics in England was still known as natural philosophy.)

Rev. Harcourt began his speech:²³ “I propose then, Gentlemen, in the first place, that we should found a British Association for the Advancement of Science. . . . I do not rest my opinion, Gentlemen, of this want upon any complaint of the decline of science in England. It would be a strange anomaly if the science of a nation were declining, whilst the general intelligence and prosperity increases. There is good reason, indeed, to regret that it does not make more rapid progress in so favorable a soil, and that its cultivation is not

proportionate to the advantages, which this country affords, and the immunity from vulgar cares which a mature state of social refinement implies. But, in no other than this relative sense, can I admit science has declined in England. . . .”

This politic would have seemed amusing even to his audience, considering the bitterness of the controversy at the time. Indeed, science in England had collapsed to such an extent that even Babbage held up Michael Faraday as a prime example of scientific incompetence. Faraday boasted that he could not follow the work of the French physicist Ampere because he knew no calculus. When Airy was asked to comment upon Babbage’s attack on Faraday, he said he had no basis of even judging Faraday as a scientist. “I’ve always known Faraday as a mystic,” he sneered.²⁴ “Curse their neurotic souls,” was the response of Cambridge geologist Adam Sedgewick on the Faraday controversy.²⁵

Faraday’s mysticism was by no means unique. His mentor, Humphrey Davy, famed for isolating chlorine among other achievements in chemistry, was financed in his early work by Manchester drug interests. Working with opium-user Coleridge, his discoveries were the by-product of testing various intoxicating “laughing gases.” Administering chlorine gas to himself one day, to test its pleasurable effects, Davy almost killed himself.²⁶ These studies were more connected to British spiritualism than to British industry—such gases were administered to subjects under the guise of incense, rendering them, of course, highly suggestible.

Harcourt’s speech continued: “I am not aware, Gentlemen, that in executing such a plan we should intrude upon the province of any other institution. There is no Society at present existing among us, which undertakes to lend any guidance to the individual efforts of its members, and there is none perhaps which can undertake it. . . .”

“The eldest of our scientific institutions contemplated, in its origin, the objects which we now propose to pursue. The foundation, Gentlemen, of the Royal Society, was an attempt

to reduce to practise the splendid fiction of the New Atlantis. The same comprehensive mind which first developed the true method of interpreting nature, sketched also the first draught of a national Association for undertaking, by a system of distributed and combined exertion, the labours of that work: ‘By this . . . way, my Lords, have I proposed to erect the academic fabric of this island’s Salomon house, modelled in New Atlantis, and my ends are only to make the world my heir.’

“These desiderata by no means have yet been found of supplying in an adequate degree; and science, even to the present day, can scarcely be said to possess more than *fractions of men*. The Royal Society did not attempt to execute this part of Bacon’s plan; but in other respects it copied as closely as possible, the model of the *six days College*. It was not an association of individuals throwing their contributions casually into a common stock, but a body politic of philosophers acting in a corporate capacity and with systematic views, allotting to its members their respective tasks, and conjunctively debating and consulting for the advancement of knowledge. It had, in the figurative language of Bacon, its *merchants of light*, who were dispatching in various directions at home and abroad, to gather information and bring back specimens of nature; it had its *depredators* who were deputed to examine histories of countries, and to question the travellers who had visited them, in order that queries might be framed which were addressed to the Society’s correspondence in foreign lands, among whom Consuls and Ambassadors were proud to be numbered. . . .

“But the vigor of these exertions soon declined, and within thirty years we find Leibniz suggesting to one of the original founders of the Royal Society that it wanted new warmth to be infused into its constitution, and recommending that it should be remodelled after the example of the French Academy.

“Leibniz indeed had no right to consider a Society

effete, which within a few years had elicited a work from Newton, that eclipsed the fame even of the great German philosopher. . . .”

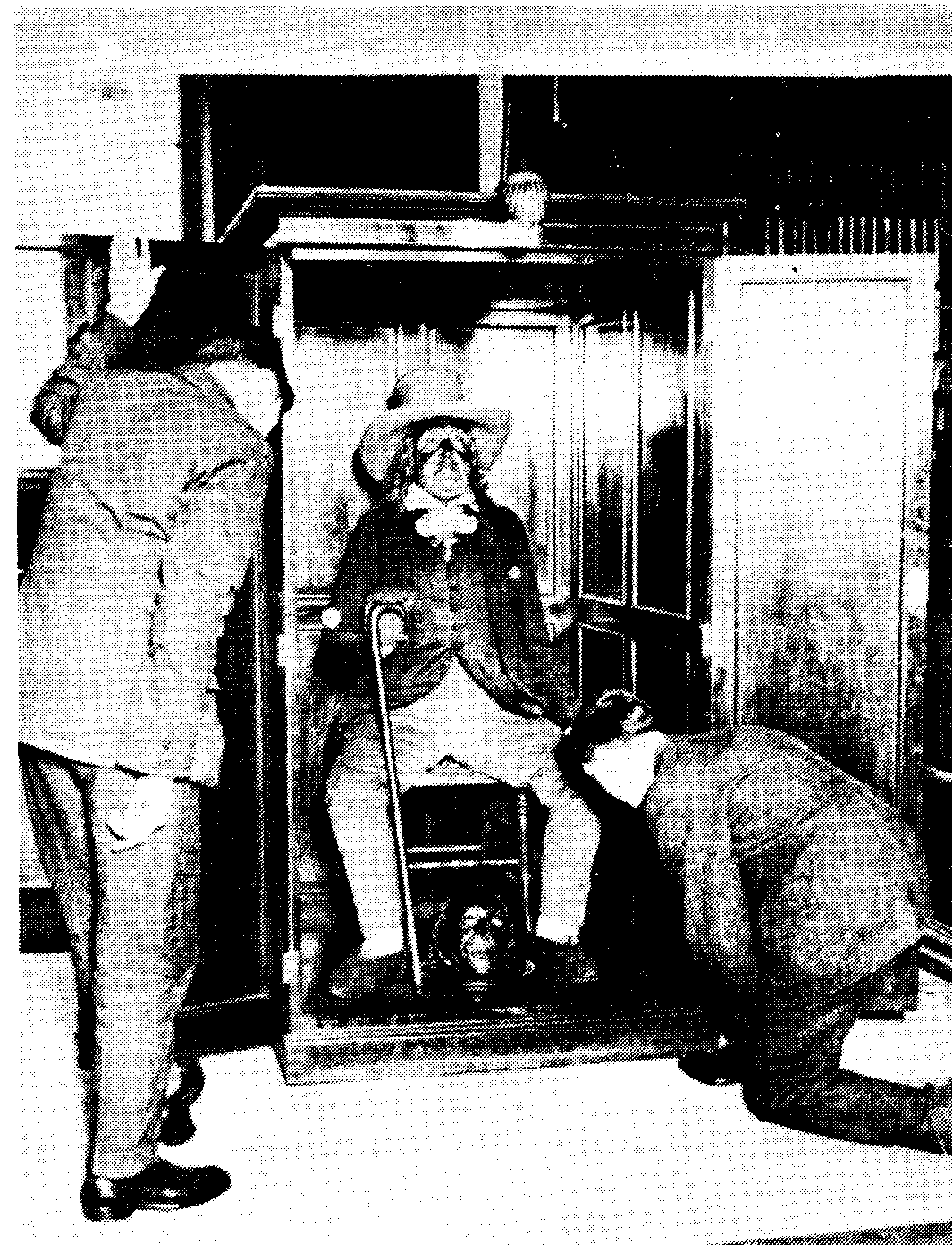
The tradition of scientific espionage established by William Cecil’s nephew Francis Bacon had been reasserted. And indeed, while Maxwell was poring over William Cavendish’s papers, Heinrich Hertz verified the existence of radio waves, while working as the assistant of Hermann von Helmholtz, who was extending Riemann’s work in fluid dynamics. At the same time, other workers, primarily in Germany, were perfecting the apparatus and carrying out the experiments that led to the discovery of the electron in 1897.

In Britain, Lord Rayleigh, who followed Maxwell at Cavendish, was making a name as a ghost hunter, and his successor J. J. Thomson split his time between the laboratory and seances.

Germany, meanwhile, was developing pure and applied research facilities capable of making discoveries of importance both to industrial advances and to a fundamental understanding of nature. Geissler perfected vacuum pumps sufficiently to allow others to carry out investigations of cathode rays. Phillip Lenard improved the cathode ray tube, laying the basis for Roentgen’s discovery of those rays known anonymously in Britain as X-rays, but otherwise identified to continental scientists, appropriately, as Roentgen rays.²⁷

The dispute between Thomson and Lenard over the electron was not merely over precedence. As a confirmed Aristotelian, Thomson claimed that electrons, which he pretended to have discovered, were fundamental particles. Lenard, like Schroedinger after him, saw them as states of an electromagnetic field.

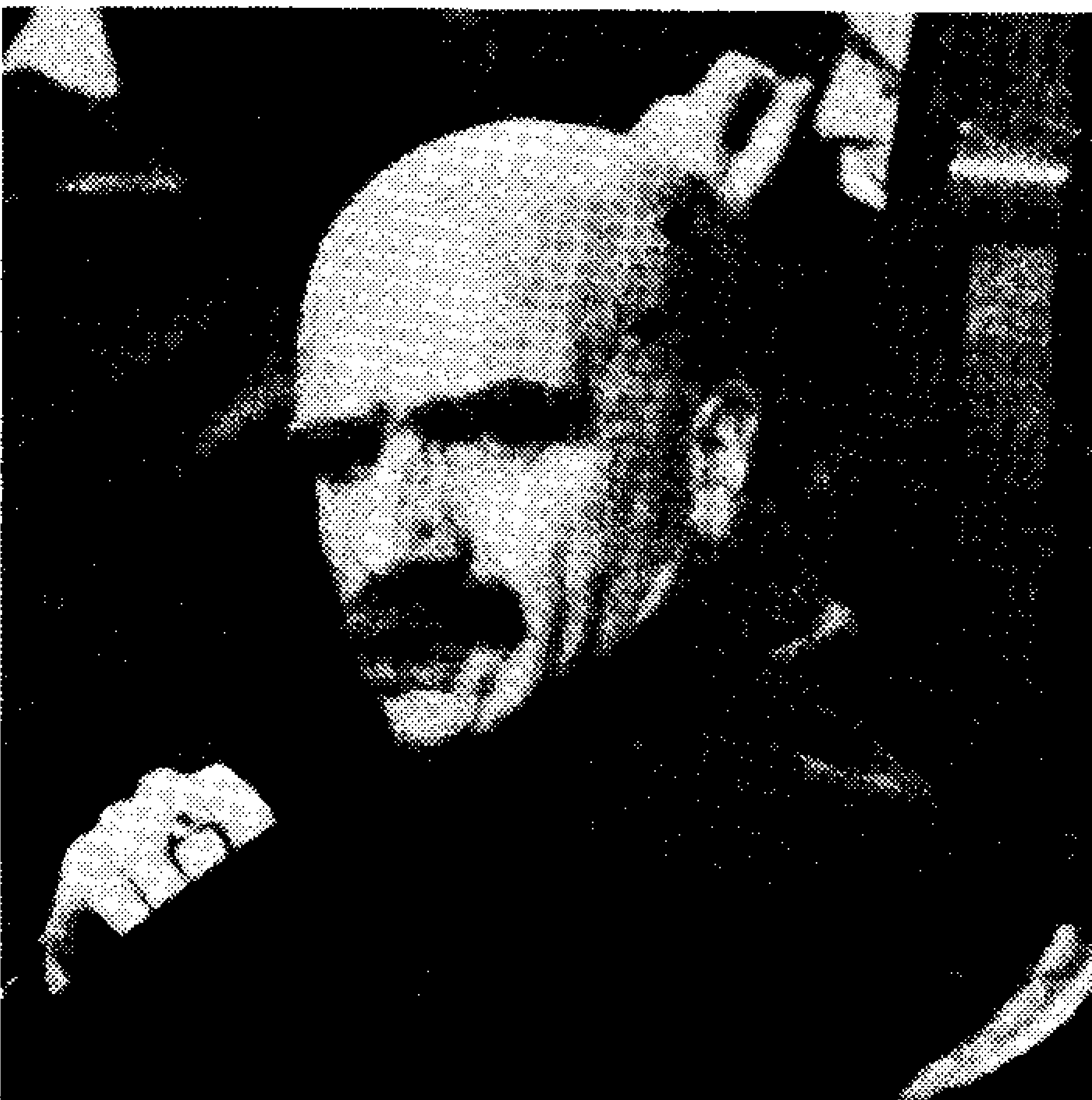
Thomson was awarded priority for discovering the electron. However, his experiment repeated work done earlier by Hertz and Arthur Schuster, whose experiments did not con-



Jeremy Bentham in residence at the University of London. The head on the stuffed body is made of wax. Bentham’s actual mummified head is below.



Einstein with British-sponsored Zionist Chaim Weizman (l).



J. B. S. Haldane—
British host to
Albert Einstein.

Niels Bohr, the
Russell protégé who
worked to destroy the
potential of physicists



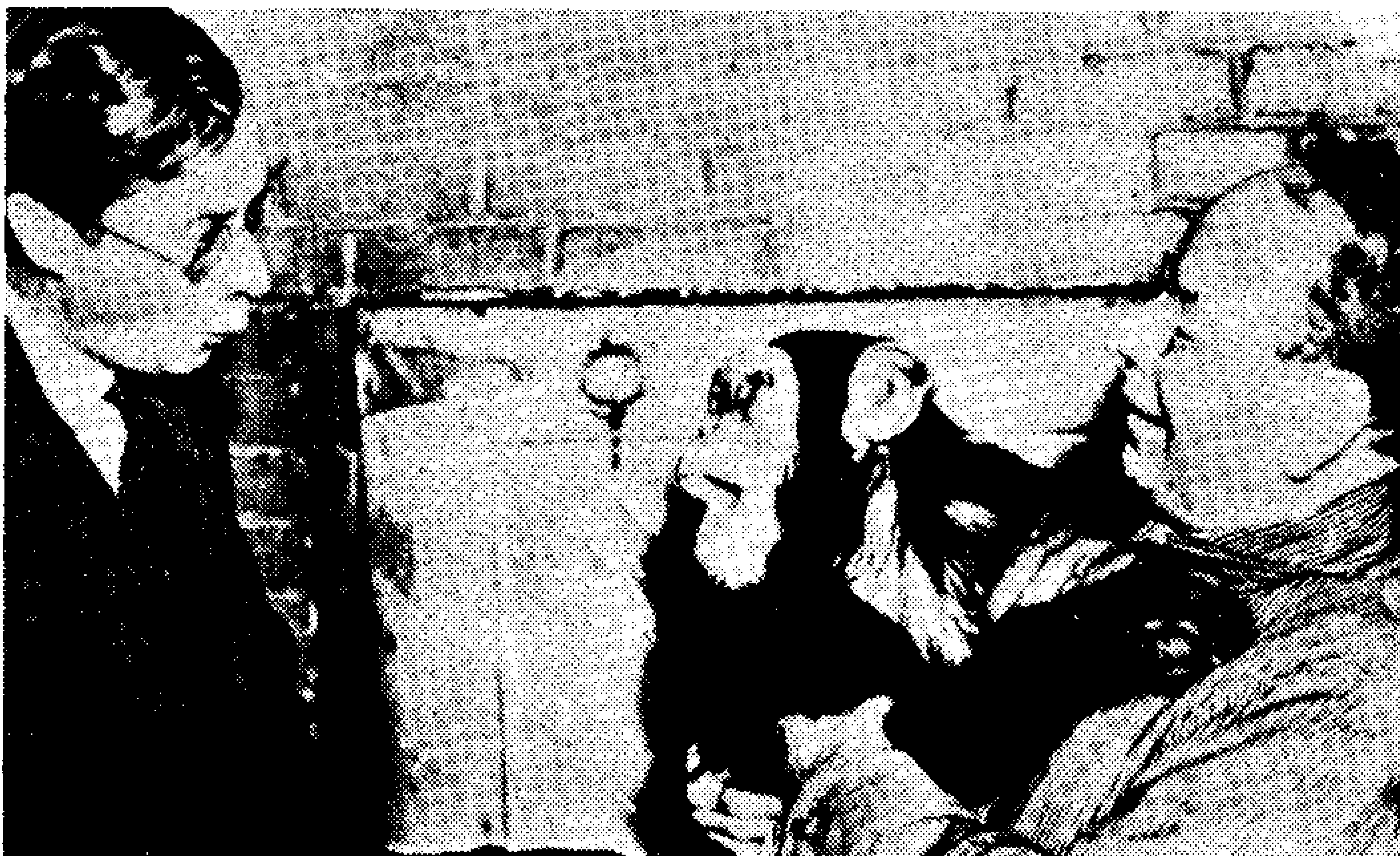
Erwin Schroedinger



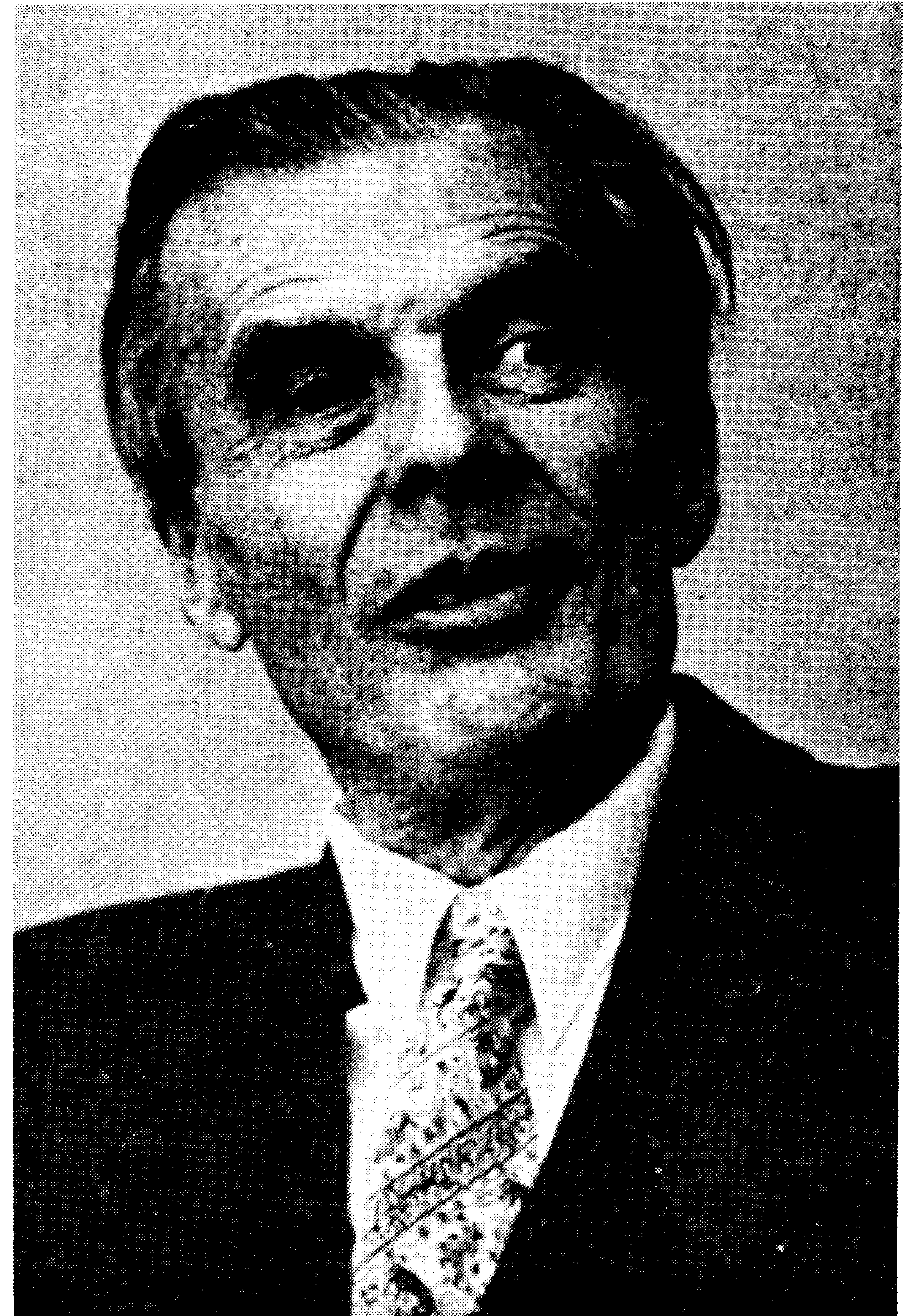
Werner Heisenberg



Thomas Huxley



Julian Huxley (l) at
the Cleveland Zoo



Aldous Huxley



Ignatius Loyola, founder of the paramilitary secret-intelligence organization, the Society of Jesus



William Cecil



Francis Bacon



Isaac Newton



The founding of the British Royal Society, which was modeled on Bacon's *New Atlantis*



John Ruskin



Charles Babbage



William Crookes



The future of humanity under the New Dark Ages: a Peruvian peasant numbed and euphoric from the coca leaves he is chewing carries rocks up a mountain.

clusively identify the electron. Lenard had refined their experiments. The second case was more blatant. Thomson claimed credit for discovering that ultraviolet light could liberate electrons from metallic surfaces. Lenard exposed the fraud in the lecture he gave when he received the Nobel Prize:

"My first detailed communications on the subject appeared in the *Sitzungsberichte der Kaiserl. Akademie der Wiss. zu Wien* for 19th October 1899. In the December issue of *The Philosophical Magazine* of the same year, J. J. Thomson published studies 'On the mass of the ions in gases at low pressure' in which the photo-electric effect is involved although its centre is still sought in the gas adjacent to the irradiated plate, as the remarks on p. 552 indicate. In the same author's book *Conduction of Electricity through Gases*, 2nd ed., 1903, p. 109, my publication is dated one year later than just mentioned since a later reprinting (*Ann. Physik* [1900] 359, where it is expressly marked as a reprinting), and not the original is cited."²⁸

The scientific theft that Thomson carried out received the full backing of the British establishment. Genuine scientific achievement could not be tolerated in Britain, and it was not. Yet to be a cover for espionage and subversion of science, Britain's scientific reputation had to exist. Therefore, as Francis Bacon said, if you can't invent—copy.

The British Theory of Unnatural Selection

The most famous product of the BAAS Cambridge project to pump some blood into British science was Charles Darwin's 1859 publication of the *Origin of Species*. As with most theories the British got their hands on, the person's name attached to it had very little to do with its actual origin.

Darwin was a student at Cambridge under Professor Henslow, who, along with Sedgewick, formed a chapter of the

Association at the university. His older brother, Erasmus, was a member of the Apostles; Charles was a member of Sedgewick's Philosophical Society. In 1835, when Darwin returned from his five-year voyage aboard the *Beagle*, these men together concocted his so-called theory of evolution, which they then demanded he publish. It took twenty-four years of pressure—until 1859—before Darwin finally published.²⁹

(It is generally acknowledged that the British subject Alfred Russel Wallace simultaneously discovered that man is merely one in a long chain of animal evolution, an idea Wallace published in his 1858 *Malaysian Studies*. In 1875, Wallace also published three essays on *Miracles and Modern Superstition*; his notorious cultism made it difficult to promote him.³⁰)

The theory of natural selection—the survival of the fittest—is meant to prove that man is born of Satan, an animal after all, his pretensions to reason delusory. From this it follows that man has no right to claim the biosphere for his own. The environmentalist movement follows straight from this variant of Jesuit theology, and not surprisingly, Julian Huxley, the grandson of Thomas Huxley, wrote a preface to Jesuit ideologue Teilhard de Chardin's *The Phenomenon of Man* identifying their viewpoint of evolution as identical.³¹

The evolution of the biosphere to produce man no more makes man an animal than it makes him a vegetable or a rock. The British theory of evolution was the natural consequence of Britain's long tradition to destroy science as the knowledge of the "higher hypothesis"—the lawfulness of man's creative powers. Unlike his sponsors, Darwin himself had insight into the fallaciousness of his theory, when he remarked in the *Origin of Species* that the only thing that made him think he might not be correct was the perfection of the human eye.³²

It was the intention of the men around Darwin to create a

false alternative between science—Darwin's view of evolution—and religion—religion as a fundamentalist interpretation of the Old Testament of the Bible, thus trapping many honest Christians into vehement opposition to the notion of the evolutionary development of the universe. The famous Scopes Trial in the United States showed how the theory did double duty to undermine both science and religion.

However, it is probably an injustice to ascribe the theory to Darwin, who was merely the convenient tool of the three Englishmen who should be given credit for it: Jeremy Bentham posthumously, for inspiring it; Herbert Spencer, as its true author; and Thomas Huxley as the major protagonist for the theory and the man who forced Darwin to set pen to paper.

Jeremy Bentham, the liberal agent of Lord Shelburne, prime minister at the close of the Revolutionary War with America, was the H. G. Wells of his day. In 1748, his mentor, David Hume, had written *Essays Concerning Human Understanding*, which put forward the anti-Christian notion of man's bestiality as primary to his nature. Hume wrote:

"But though animals learn many parts of their knowledge from observation, there are also many parts of it, which they derive from the original hand of nature; which must exceed the share of capacity they possess on ordinary occasions; and in which they improve little or nothing by the longest practice and experience. These we denominate *instincts*, and are so apt to admire as something extraordinary and inexplicable by all the disquisitions of human understanding. But our wonder will, perhaps cease or diminish, when we consider, that the experimental reasoning itself, which we possess in common with beasts, and on which the whole conduct of life depends, is nothing but a species of instinct, or mechanical power, that acts in us unknown to ourselves, and in its chief operations is not directed by any such relations or compari-

sons of ideas, as are the proper objects of our intellectual faculties. Though the instincts be different, yet still it is an instinct.”³³

From his quarters at Shelburne’s estate, Bentham directed the Jacobin terror of France, and he was made an honorary member of the French Legislative Assembly. Later, he coordinated the British campaign to dismember the Spanish Empire with the creation of “national liberation” movements. Bentham’s puppet Simon Bolivar “liberated” Colombia and Venezuela by murdering hundreds of cadre organized into networks associated with Benjamin Franklin and with the American Revolution. He was a frequent correspondent with Andrew Jackson, and when the traitor Aaron Burr was forced to flee the United States he found refuge at Bentham’s house.³⁴

In 1780, Bentham wrote *An Introduction to the Principles of Morals and Legislation*, which represented a justification for the Jacobin terror he would unleash and provided the basis for the constitutions of many of the “liberated” countries of South America. He wrote:

“Nature has placed mankind under the governance of two sovereign masters, *pain and pleasure*. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand, the standard of right and wrong, on the other the chain of cause and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think; every effort we make to throw off our subjection, will serve but to demonstrate and confirm it. In words a man may pretend to abjure their empire; but in reality he will remain subject to it all the while. The *principle of utility*—the *greatest happiness or the greatest felicity* principle—recognizes this subjection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hands of reason and of law. Systems which attempt to question it, deal in sounds instead of

senses, in caprice instead of reason, in darkness instead of light.”³⁵

This product of the British Enlightenment was a member of the Medmenham Church, a Manichean cult that practiced devil worship. Prominent members of the House of Lords and cabinet were members of this “church,” which in 1763 was forced to disband into clandestine semisecret societies known as Hells-Fire Clubs, after an embarrassing incident: a Bengal baboon, dressed up as the devil, broke out of the church to terrorize local residents.³⁶

The radical Bentham campaigned for the legalization of drugs, and also published an argument in favor of pederasty that went: since men can afford to waste semen (since they produce more than sufficient to ensure a continuing population), they should be free to perform sexually as they choose.

Bentham himself had even sicker habits. His diary is rife with entries like the following: “I became very intimate once with a colony of mice. They used to run up my legs and eat crumbs from my lap. . . . My fondness for animals exposed me to many jokes. An acquaintance of Wilson had come to dine with me. He had seen two beautiful asses and one had been named Miss Jenny. At Ford Abby there was an ass of great symmetry and beauty to which I was much attached and which grew attached to me, each fondling the other. . . .”³⁷

His scheme for the reform of the poor laws, the *Panopticon*, should end forever the myth that British liberalism or radicalism is anything other than fascism. Bentham proposed to create a joint stock corporation to be modeled on the East India Company and financed by the Bank of England, which would construct work prisons that the corporation would then run at a profit. These concentration camps would be divided into two categories: one to house the unemployed and the other for convicted criminals.

The prison was designed as a five-story circular structure.

Each floor was divided like a pie into eight chambers. At the middle of each floor was a circular chamber with see-through mirrors from which the guards could observe the prisoners, while they saw only a reflected image.

Each chamber was equipped with primitive factory equipment. Each "workbench" was designed to fold down into a table on which the prisoner could be served his meal. At night this bench would be folded again to become a sleeping surface. Once committed to his chamber, the victim was never to leave alive.³⁸ This cost-effective system, like Locke's proposal before him, included the humane care of children of the inmates. They were to be provided with see-saws, chutes, swings, and other toys which would work like treadmills to operate a central generator that would power the factory.

Bentham published this plan and circulated it at his own expense to every member of Parliament. It waited for two centuries for the Friends Service Committee to adopt it as the model for German work camps. Only in one significant detail did the Service Committee and later Nazi camps diverge from the original. Bentham suggested a motto over the entranceway to read: "Had they been industrious while free, they need not have drudged here like slaves."³⁹ The gates above the Nazi camps bore the motto: "Work Makes Free."

Today Bentham resides—albeit in stuffed form—at the University of London, where until 1973 he was wheeled out to attend every directors' meeting.

Herbert Spencer, a member of the inner elite of the British Royal Society, was born in 1820. As a young man, he was picked up by anarchist radical circles who spread anticapitalist propaganda and recruited terrorists on the basis of it. Return to the joys of merrie olde England—during the years of the Black Death—they demanded. This grouping inspired Thomas Carlyle, William Morris, and John Ruskin. The

main idea these men preached was the evils of capitalism, the moral turpitude of capitalists, and the superior humanism of aristocrats. These were the initiators of the Pre-Raphaelite aesthetes, who likewise glorified the Middle Ages.

Needless to say, this dark ages promotional campaign was developed mainly for export. One of its major victims was the unhappy Karl Marx, who never appreciated the fundamental difference between British capitalism, in which industrialism was an unfortunate by-product of the drug trade and defending the Empire, and the genuine republican industrialism of the American System.⁴⁰

Marx, at least, was committed to progress, even if he wrongly assumed that there could be progress only under socialism. On the other hand, Spencer, Carlyle, and Ruskin preached an evil Maoist socialism which attacked invention as unfair competition; the nurturing of industry as monopolism; investment in industrial development as stealing from the workers. Where befuddled Marx was clear on the viciousness of Malthusianism, which he attacked all his life, Spencer, Ruskin, and Carlyle, and their heirs, the socialist Fabian Society, were Malthusian ideologues. Their socialism meant the destruction of half the world's population; the so-called fair distribution of property in their anti-industrial workers' "paradise" was the spur to rampaging Jacobin mobs. Kill, destroy, steal. It's yours anyway. Take it.

Spencer's doctrine of the survival of the fittest was the basis for Darwin's work. For Spencer, it was the justification for Malthusian economics, for the British colonial system that looted populations around the world. Inferior races must not be allowed to populate at the expense of the superior races. The poor must accept misery and disease as nature's way of choosing the best. "Evolution has an inherent limit," Spencer said. Incredibly, Spencer was an opponent of Bentham's, because, he said, Bentham placed too great a stress on social control, thereby denying the socially necessary

process of natural selection.⁴¹ Spencer, like Russell, was the complete anarchist. In this respect and in this alone does he differ from later Fabian enthusiasts. But as the Nazi movement proved, fascism begins as a fusion of a spectrum of groupings from extreme anarchist to extreme totalitarian, just as collectivist Wells and anarchist Russell collaborated happily. The key to fascism is its activity against industry and science.

Yet, in his 1850 *Social Statics*, Spencer tried to pass himself off as a promoter of progress. "The ultimate development of the ideal man is logically certain," he claimed, "as certain as any conclusion in which we place the most implicit faith; for instance that all men will die. . . . Progress, therefore, is not an accident, but a necessity. Instead of civilization being artificial, it is a part of nature; all of a piece with the development of the embryo or the unfolding of a flower."⁴²

With phrases like these Spencer was pushed upon industrialists in the United States, like Andrew Carnegie, to goad them into confrontations with labor.

Ruskin's generalizations of Spencer's ideas, however, had a more vicious twist. Ruskin put forward a racist solution: the superior Aryan race would dominate other less fit races, taking up Kipling's "white man's burden." By appeal to Darwin, it could even be proposed that some races had not yet completely evolved to become human.

The Devolution of the Huxleys

By far the foremost propagator of the theory of natural selection was Thomas Huxley, grandfather of Aldous and Julian. His own father was headmaster at the elite Ealing School. Thomas was trained as a surgeon, but before taking up practice, set sail around the world. The men on the cruise—as on Darwin's *Beagle*—did a variety of intelligence

work, including finding new drugs and suitable locations for their cultivation.⁴³

In 1850, with no obvious accomplishments to his name, Huxley was made a Fellow of the Royal Society, at the young age of twenty-six. Five years later, along with Cambridge Apostle member and Christian socialist Frederick Dennison Maurice, he founded a Working Man's College, where he lectured in science.

The "Working Man's Movement" had nothing to do with trade unions but with Ruskin's guild socialism. In the name of turning back the clock to an era of rural idiotic bliss, they were precursors of the Hitler youth movement. Along with "working man's colleges," worker-owned and -operated companies were founded to prove the efficacy of low technology. In 1874, Ruskin, then teaching drawing at Balliol College, Oxford, launched a St. George Company, which operated with handicraft labor as an alternative to machinery. The company was modeled after the "free Italian towns of the thirteenth century" and Ruskin kept a master roll which described his purpose: "The master was a Tyrant, but not a despot: he exercised Kingship for the benefit of the State."⁴⁴ This early environmentalist movement also tested itself by building a road—with manual cooperative labor—from Oxford to Ferry Hinksey. Among the builders was Alfred Milner. Later, Ruskin formed a handsewing linen company, whose cult trademark was the Rosicrucian symbol, a rose.⁴⁵

Huxley said of himself that the two greatest influences on his intellectual life were the Egyptian cultist Sir William Hamilton and the medievalist Thomas Carlyle. Speaking before the 1876 centennial celebration to mark the opening of Johns Hopkins University in Baltimore, Maryland, Huxley made known his hatred of progress: "I cannot say that I am in the slightest degree impressed by your bigness, or your material resources, as such. . . . What is to be the end to which these are the means? . . . You and your descendants

have to ascertain whether this great mass will hold together under the forms of a republic, whether states rights will hold out against centralization, without separation; whether centralization will get the better, without actual or disguised monarchy.”⁴⁶

As the nearly official spokesman for the recluse Darwin, Huxley combined in his person the scientific and intelligence elite of his day. Not only was he to become a president of the British Association for the Advancement of Science, but he was a leading member of the Metaphysical Society, an organization that brought together the Oxford Essayists and the Cambridge Apostles with a few select recruits who were of neither organization. It was at one of the meetings of this Society, formed in 1869, that he coined the term agnosticism, to label his secular version of the anti-Christian gnostic religion—in which traditional values are called into doubt.⁴⁷ The atheist denied God. The agnostic denied man’s ability to know anything: Is there a God? Perhaps yes, perhaps no. It’s all a matter of taste, old chap.

Before the BAAS in 1874 he outlined the tenets of his—and later Russell’s—agnosticism: “No evidence can be found for supposing that any state of consciousness is the cause of change in the motion of matter of the organism. . . . The mind stands relegated to the body as the bell of the clock to the works, and consciousness answers to the sound which the bell gives out when it is struck.”⁴⁸

In 1884, Herbert George Wells was given a scholarship by the London Department of Education to study at the Normal School of Science in South Kensington.⁴⁹ He accepted eagerly, for his teacher for the first years was to be Thomas Huxley. Huxley’s subject was biology—the origins, meaning, and purpose of life. The poor consumptive Wells, the son of servants, was captivated by the man who would dare to take on the establishment—in the person of the Bishop of Oxford. Wells reports the following scene: The Bishop of Oxford

asked Huxley, with a sarcastic smile, “Is it through your grandmother or your grandfather that you claim descent from a venerable ape?”

Huxley replied: “If I am asked whether I would choose to be descended from the poor animal of low intelligence and stooping gait, who grins and chatters as we pass, or from a man, endowed with great ability and splendid position, who should use these gifts to discredit and crush humble seekers after truth, I hesitate what answer to make.”⁵⁰

Wells was one of Huxley’s three top students. His year’s training with Huxley overshadowed every other formative influence in his life. Huxley was Wells’s calling card to the Astors’ *Pall Mall Gazette*, which first published his stories, and then to fellow Metaphysical Society member Arthur Balfour and the Round Table inner circles.

Wells paid back his debt to Thomas Huxley by initiating his grandsons Aldous and Julian into Britain’s elite. It is Wells who Huxley credits with introducing him to his mission in life: the creation of the counterculture. If Aleister Crowley was Huxley’s guru, Wells had already pointed the way. As Huxley put it:

“All have served, in H. G. Wells’s phrase, as Doors in the Wall. And for private, for everyday use there have always been chemical intoxicants. All the vegetable sedatives and narcotics, all the euphorics that grow on trees, the hallucinogens that ripen in berries . . . have been used by humans from times immemorial. And to these natural modifiers of consciousness modern science has added its quota of synthetics. . . . For unrestricted use the West has permitted only alcohol and tobacco. All the other chemical Doors in the Wall are labeled Dope. . . .”

At a speech in Chicago honoring the centenary of Darwin’s *Origin of Species*, Aldous gave a speech that would have made his grandfather proud: “The means of biochemical

changes produce enormous and revolutionary effects upon the mind. . . . And what should we think of the experiments created by the 'mental modifiers' (which are) experiments of a world transformed by an unimaginable beauty, rich of profound beauty, rich of profound meaning, full, in spite of suffering and death, of an essential joy, a divine joy?"

This man, whom the poor, beaten Schroedinger came to admire, proceeded, after quoting from the Indian Krishna-murti, to elaborate on the necessity of applying psychological techniques to government: "To which extent and in which circumstances is it possible to make use of the descending way as a path towards the spiritual transcendence of the I? . . . When the shell of the I has been broken, and there begins to be a consciousness of the 'being other' subliminal and physiological which underlies the personality, it sometimes happens that we have a temporary glow, but revealing this state of 'being other' which is the fundament of the isolated being, we are not aware of the various non-I to which we are associated, the organic non-I, the subconscious non-I, the collective non-I of the psychic milieu. . . . Any evasion from the state of isolated I, even by means of a descending road, allows the I a momentary awareness of the non-I at each of its levels, including the highest levels."⁵¹

Huxley was the pioneer in realizing Russell's call for mass psychology to become the most important science of the future. In between the two world wars, both Julian and Aldous were associated with Tavistock's John Rawlings Rees and the cultural anthropologist Bronislaw Malinowski in a project called "Mass Observation." This was an anthropological study of the British Isles modeled on similar studies of so-called primitive societies. The book included a study of the psychology of people's smoking behavior, and a study of the Coronation of George VI as a primitive ritual.⁵² These

studies were the groundwork for Bertrand Russell's Tavistock Institute "Brave New World" project for the United States—the MK-Ultra project to put American youth on drugs.

Huxley was to be the coordinator. In 1937 he located himself in the kook center Los Angeles. Already a confirmed drug user, he claims to have been introduced to mescaline in 1952 by his MK-Ultra collaborator Dr. Humphrey Osmond—an event he described as follows:

"By a series of, for me, extremely fortunate circumstances I found myself, in the spring of 1953, squarely athwart that trail. One of the sleuths had come on business to California. In spite of seventy years of mescaline research, the psychological material at his disposal was still absurdly inadequate, and he was anxious to add to it. I was on the spot and willing, indeed eager, to be a guinea pig. Thus it came about one bright May morning, I swallowed four-tenths of a gram of mescaline dissolved in a half a glass of water and sat down to wait for results. . . .

"Half an hour after swallowing the drug I became aware of a slow dance of golden lights. The being of Platonic philosophy. . . . He could never, poor fellow, have seen a bunch of flowers shining with their own inner light and all but quivering under the pressure of the significance with which they were charged; could never have perceived that what rose and iris and carnation so intensely signified was nothing more, and nothing less, than what they were—a transcience that was yet eternal life, a perpetual perishing that was at the same time pure Being, a bundle of minute, unique particulars, in which, by some unspeakable and yet self-evident paradox, was to seem a divine source of all existence. . . . The Beatific Vision, *Sat Chit, Ananda*, Being-Awareness-Bliss—for the first time I understood, not on the verbal level, not by inchoate hints or at a distance, but precisely and

completely what those prodigious syllables referred to. And then I remembered a passage I had read in one of Suzuki's essays. 'What is the Dharma-Body of the Bhudda?' ('The Dharma-Body of the Bhudda' is another way of saying Mind, Suchness, the Void, the Godhead.) The question is asked in a Zen monastery by an earnest and bewildered novice."⁵³

Not only drugs, but the spread of Zen Buddhism and creation of cults like Hare Krishna can be laid to Huxley's account.

This statement was not published in some obscure counterculture rag, but in the *Saturday Evening Post*. How many hundreds of thousands of Americans read that particular issue of the family magazine at their morning breakfast table? How many of their children then went on to follow the open door to the drug counterculture of the 1960s and 1970s?

In this article, which can be called the manifesto of the LSD cult, Huxley declared that public enforcement of anti-drug laws should and would be resisted. He wrote: "In many societies at many levels of civilization, attempts have been made to fuse drug intoxication with God intoxication. In ancient Greece, for example, ethyl alcohol had its place in the established religion. Dionysus, or Bacchus, as he was often called, was a true divinity. . . . Complete prohibition of all chemical changes can be decreed, but cannot be enforced. . . ."

Huxley then hints at the real oligarchical purpose behind his creation of a drug culture: "Now let us consider another kind of drug—still undiscovered, but probably just around the corner—a drug capable of making people happy in situations where they would normally feel miserable. Such a drug would be a blessing, but a blessing fraught with grave political dangers. By making a harmless chemical euphoria freely available, a dictator could reconcile an entire population to a state of affairs to which self-respecting human beings ought not to be reconciled. . . ."⁵⁴

In the 1950s, Huxley became the leader in the project, code-named MK-Ultra, run jointly by British intelligence and the U.S. Central Intelligence Agency from 1949 to 1963 to massively dose the population with such a "chemical euphoria."

LSD itself was first synthesized in Sandoz Laboratory in Basel, Switzerland; however, its behavioral effects were not discovered until 1943. Throughout the war, Allied and Axis commands engaged in research to perfect chemical as well as biological warfare methods. Among these were both the lethal chemical agents now known as "nerve gases," and the nonlethal agents for incapacitation known as "psychotropic drugs."⁵⁵

LSD was introduced to the United States through a number of doctors, one of whom was Dr. Joel Elkes, who had worked on nerve gases in Britain during World War II, and was one of the first to experiment with LSD there in 1949. In 1957, he established a research center at St. Elizabeth's Hospital in Washington, D.C., moving on to Johns Hopkins, where since 1963 he has headed the department of psychiatry and behavioral sciences.⁵⁶

Another doctor who brought LSD to America was Dr. Harold Abramson, who studied in Berlin before the war. He was in the Technical Division of the U.S. Army Chemical Warfare Service. As part of the MK-Ultra Project, he administered LSD to GI Frank Olson, while working as a biological warfare researcher at Camp Detrick. Olson was not informed beforehand, and he became so depressed by the experience that he committed suicide. The case caused a scandal which opened the project to public scrutiny twenty years later.⁵⁷

Cultural anthropologists Margaret Mead and her husband Gregory Bateson were both involved in MK-Ultra. Abramson administered LSD to Bateson in 1956; later Bateson established the LSD research center at the Palo Alto Veterans Administration Hospital in California.⁵⁸

Dr. Osmond, the old family friend of the Huxleys who gave

Aldous mescaline in 1952, was trained at the National Hospital in Queens Square, London. In his *Schizophrenia—A New Approach*, he popularized the theory that LSD is the ideal drug to produce mass psychosis.

As Dr. Osmond and hundreds of medical and social scientists tested LSD under laboratory conditions, Huxley, along with Alan Watts, prepared the targeted American population with articles such as “The Doors of Perception.” The project was coordinated from the Tavistock Institute, along with the American Academy of Asian Studies in San Francisco, which promoted varieties of Asian pseudoreligious cults, and the Esalen Institute, where primal scream therapy and similar brainwashing techniques were used to break down the participants’ self-respect and confidence in accepted social and ethical norms of behavior.⁵⁹

The most famous LSD hustler, Timothy Leary, was a protégé of Aldous Huxley. The two men met at Stanford University, where Leary had been director of psychological research at the Kaiser Foundation Hospital in Oakland. In 1960 Leary joined the faculty at Harvard; the same year Aldous became a visiting professor of the humanities at MIT. At Cambridge Leary, Huxley, and Osmond held roundtable symposia on the significance of religion in the modern age. Leary began a project at the Massachusetts Correctional Institute at Concord, to administer drugs to unsuspecting inmates. With Leary at Harvard at the time was the Stanford graduate psychologist Richard Alpert—today known as Baba Ram Dass.⁶⁰

Huxley returned to the West Coast, where unsuspecting students from Stanford University were recruited to be paid guinea pigs for the drug research programs. Not only were their reactions to induced schizophrenia monitored, but a core group of future operatives was culled from the volunteers. Among them was Ken Kesey.⁶¹ Huxley worked with Keith Ditman, who dispensed LSD to him and others from

his post as director of the hospital’s alcoholism clinic. Kesey was given an unlimited supply of LSD from Ditman, which he then dispensed to his associates. Kesey was joined by Richard Alpert and Jerry Garcia. Out of this setting came the Merry Pranksters and the Grateful Dead. Kesey’s Pranksters were famous for administering the “Electric Kool Aid Acid Test” to large groups of adolescents attending rock concerts given by the Grateful Dead, or otherwise in touch with the Pranksters, as the group toured the United States. (The Grateful Dead still operate in an intelligence capacity. In 1976, they were dispatched to perform in Egypt upon the request of Dumas Malone, an expert of the National War College.)⁶²

Bertrand Russell and Aldous Huxley worked together. As early as 1937 they had co-sponsored the Peace Pledge Union, which was effectively pro-Nazi. One of the more bizarre if terrible products of their cooperation was the Reverend Jim Jones.

Jones was the son of a prominent Ku Klux Klan leader. As for himself, he was originally attracted to the Society of Friends and soon found himself in Russell’s Fellowship of Reconciliation, which sponsored his education at Butler College. The Fellowship training included a trip to Brazil to study native drug cult practices firsthand.

Jones’s People’s Temple, however, followed the same general guidelines as the Hare Krishna and similar cults, which Huxley had been promoting along with British SIS agent Christopher Isherwood. Jones was given a Temple in Indianapolis by a Rabbi Maurice Davis, otherwise known for his claim to “deprogram” youngsters who have been trapped into cults like Jones’s.⁶³

In 1965, Jones moved his 100-person following to northern California to Ukiah, a pacifist cult center. The ostensible reason for the migration was to find a place that would be safe in case of nuclear attack.

In 1971 the cult moved its headquarters to San Francisco, where it purchased a site for its new Temple, formerly owned by the Ku Klux Klan and known as the Albert Pike Memorial Temple. Jones became part of the political machine centered around California governor Jerry Brown, boasting that he could mobilize 2,000 people to any demonstration at a moment's notice, and 20,000 given time to prepare. At the same time that he moved to San Francisco, he also set up an affiliate in Guyana, where he had purchased a plantation.⁶⁴

The mass suicide of 900 people on orders from Jones in Guyana shocked the world at the end of 1978. Their deaths must be laid at the door of Aldous Huxley and his pawn Timothy Leary, the men who introduced death worship into cult rites. After working with Huxley at Harvard, Leary went on to set up and head the International Federation for Internal Freedom Psychedelic Training Center in Zihuatenejo, Mexico, in 1963. There, over a two-year period, participants would take LSD and then read aloud from the Tibetan Book of the Dead, translated by Leary.⁶⁴

A Tavistock Institute publication, *Utopiates*, evaluated the Leary experiment in an article by Richard Blum and his associates. They concluded: "Indeed, the death experience attitude was a central consideration of the center's profiling. After an LSD experience, one group showed that: 'Some now felt convinced that there is no death, that life is really continuous despite physical change. Death to them now seems simply continuation toward the mystical goal of oneness with God. . . . Associated with lessened anxiety, greater acceptance . . . of death.'"⁶⁵

Jones manipulated 900 people to commit suicide in exactly the same way. Initiates were forced to participate in suicide drills, drinking kool-aid that might or might not contain poison. Leary's work provided the crucial experiment for the Jones cult murders; just as the highly publicized Jones

massacre is to be the crucial experiment for the American society as a whole.

Huxley aped his mentor Wells in using the novel to project his real goals. The end-product of the counterculture Huxley created is his blueprint for a drug-controlled utopia, *Brave New World*, written in 1932. Aside from the use of drugs for social control, there are two interesting features to his book. First, the various social classes are bred differently in extra-uterine nurturing, so that the lower classes who do whatever remains of industrial maintenance are, like the Morlocks in Wells's *Time Machine*, a lower biological species. Second, Huxley puts forward the Aldermaston policy. An island exists to which social rebels are exiled. The Controller, one of the secret ruling group that runs Brave New World (the real hero of the book who is introduced only in its last twenty pages), explains the island's purpose:⁶⁶

"The fourth secretary went out and returned with three green-uniformed footmen. Still shouting and sobbing, Bernard was carried out.

" 'One would think he was going to have his throat cut,' said the Controller, as the door closed. 'Whereas, if he had the smallest sense, he'd understand that his punishment is really a reward. He's being sent to an island. That's to say, he's being sent to a place where he'll meet the most interesting set of men and women to be found anywhere in the world. All the people who, for one reason or another, have got too self-consciously individual to fit into community-life. All the people who aren't satisfied with orthodoxy, who've got independent ideas of their own. Everyone, in a word, who's anyone. I almost envy you, Mr. Watson.'

"Helmholtz laughed. 'Then why aren't you on an island yourself?'

" 'Because, finally, I preferred this,' the Controller an-

swered. 'I was given the choice: to be sent to an island, where I could have got on with my pure science, or to be taken on to the Controllers' council with the prospect of succeeding in due course to an actual controllership.' "

Science is to be classified, hidden away to be practiced on an island. The Controllers, like the priests of Apollo and the Jesuits, present the miracles of science as magic to the befuddled zombie primitives of the Brave New World. In creating the counterculture, Huxley was a Controller.

Julian Huxley was regarded as Aldous's "straight" brother, but the goal of his work was identical.

Julian became a professor of zoology at Kings College in London, after previously teaching at Rice College in Texas. Here, both he and Aldous were part of Ottoline Morrell's circle, in which Bertrand Russell was also a participant. Another member of this group, the poet Evan Morgan, Lord Tredegar, once invited Julian for a two-week holiday in Wales, where the Lord exhibited behavior that shows the sexual practices of Jeremy Bentham still flourished even in the best circles.⁶⁷

In 1925 writes Julian: "Evan had a predilection for exotic creatures. Soon after a groom arrived in haste and said that his pet baboon had escaped from its stall and was roaming the stables in a threatening manner. . . . The baboon was certainly alarming, snarling and showing its teeth. But he coaxed it into a corner, and Evan caressed it until it calmed down. And so we returned, the baboon in excited nakedness, perching on Evan's dinner-jacketed shoulder contentedly munching a carnation it had snatched from his button-hole. A strange sight in that luxurious drawing room; it made me think of decadent Roman emperors indulging in slightly obscene masquerades."

The next year, Julian began working with H. G. Wells on a *Science of Life*, which he and Wells's son were to co-author.

In 1928 he joined the Society for Psychical Research. Huxley concurred that most seances were fake insofar as they did not evoke the dead, but he held that they were genuine examples of the phenomena of mental telepathy. This new occultism, so-called extrasensory perception studies, is a main feature of current British scientific espionage, run jointly with projects to demonstrate the supposed existence of creatures from outer space, unidentified flying objects, and the like. In 1934, Huxley was named director of the London Zoo.⁶⁸

Huxley was a close collaborator of J. B. S. Haldane and Russell in the Pugwash Movement to brainwash scientists to accept environmentalism. He and Haldane also intervened into the Soviet Lysenko controversy to attack Soviet science as incompetent.⁶⁹ But his most important assignment was the directorship of the United Nations Economic, Social, and Cultural Organization, established as the international medium for the propagation of Wells and Russell's anti-science ideology and population control programs. As UNESCO's first director from 1946 to 1948, Huxley established the British dark-age policy as the foundation of the organization.

UNESCO is thus the mother institution for the environmentalist movement, putting forward the racist doctrine that the Third World should be given "appropriate technology"—windmills and solar power—rather than industry. Through UNESCO's avowed "aid for national liberation movements," the organization admits to conduiting \$2.1 million to such movements in the fiscal year 1979–1980. And it is under the auspices of UNESCO that mass sterilization drives were launched throughout Asia and Latin America.⁷⁰

One of Huxley's closest associates was the Jesuit Teilhard de Chardin, with whom he claimed to agree on every essential matter. Just before his death in 1955, Chardin attended a conference at Averell Harriman's Arden House in New York

on the subject of the "Unity of Knowledge." Present were Niels Bohr and Julian Huxley.⁷¹

In 1923, Chardin followed Bertrand Russell to China, where he studied, and fostered, the most backward tendencies he could find. Thus he wrote: "When I came to China I hoped to find a reservoir of thought and mysticism that would bring fresh youth to our West. I now have the impression that the reservoir is 'blocked.' The Chinese are primitive people (beneath their varnish of modernity or Confucianism). . . ."

He regained hope later when a missionary to Tibet whom he encountered "managed slightly to raise the veil of coarse materialism beneath which I had lost all hope of finding in China the faintest spark of true mysticism. He showed me how the Chinese have been coarsened by their Confucianism, which is a mere code of practical ethics for the establishment of a comfortable social life. . . . But side by side with this empiricism . . . he assured me there existed . . . the old Buddhist preoccupation to sound the rhythm of the world, to establish a perspective of its countless evolutions, to await the supreme Buddha who is to redress all things. Such assurances, coming from a man who has an intimate knowledge of China, confirmed me in my old hope that we could perhaps learn from the mystics of the Far East how to make our religion more 'Buddhist' instead of Confucianist."⁷²

Chardin endorsed fascism before World War II, although he deplored Hitler's extreme nationalism. In the same vein, he wrote: "Kipling seems to me a third 'harmonic' of the same basic note, just as Wells, in his various novels, is the scientific citizen of the physical and biological universe—Kipling is the English citizen of the inhabited living world. . . . In practice he *feels the whole earth*: his books make you live with animals, they make ships and locomotives speak, they make you feel with the eastern soul, give you an insight into a theosophical existence, send you on a voyage through

all the countries of the world. He has a way of talking about the desert and the joy of being alone and free in it, that rings true. Practically speaking, his moral attitude is the same as Wells: his religion is that of human effort."⁷³

Chardin returned from China in 1946, to work with Julian Huxley on their mutual project of "furthering human evolution." He termed it "anthropogenesis," the social evolution of man to fascism, with judicious measures of totalitarianism and individualism. In his answer to a UNESCO circular on the "Rights of Man and Democracy," Chardin developed this theme: "There is only one explanation for this, that these two apparently contradictory forms of the social ideal simply correspond to the two natural components (personalization and totalization) whose combination determines biologically the essence and progress of anthropogenesis. . . . Biologically, I repeat, there is no true democracy without a balanced combination of two complementary factors, that, in their pure state, are expressed, the one in individualist, the other in totalitarian, regimes."

And in a letter to UNESCO's Jaime Torres-Bidet, Chardin showed that the lessons of the Second World War had not at all eroded his confidence in Kipling's Nazi racist doctrines. He wrote: "The various 'races' of man (insofar as we can still distinguish between them in spite of their convergences) are *not* biologically equal but different and complementary (like children of the same family). . . . Further, if some minds, insufficiently humanized found themselves shocked by the fact that, in mankind's advance, there are not only 'better endowed' individuals but also 'better endowed' groups, 'leader-groups'—need that disturb us? . . . In sociology, as in physics, there are laws we cannot trifle with."⁷⁴

It is no coincidence that in 1912 Teilhard de Chardin, the originator of "anthropogenesis," was given the unique opportunity to give practical confirmation to Charles Darwin's

theory of evolution. In Sussex, England, the fossil remains of the "Piltdown Man" were discovered by an amateur naturalist, Charles Dawson. This remarkably brutish-appearing missing-link ancestor was widely publicized, although doubters questioned the distance of bones from one another in the find, and some curious features of the jaw. In 1913, Chardin, who was a physical anthropologist, as well as a priest, was called in. It was he who made the clinching discovery of a canine tooth.⁷⁵

The fossil was dated by comparative geological methods. Other fossils at the site, elephants, hippos, and so on, converged on the early Pleistocene period. This transitional brute captivated the public mind and dominated the theory of human evolution until 1953—when it was conclusively proved to be a fraud. In the interim forty years, when the Piltdown Man had been kept under lock and key in the British Museum basement, experts were only allowed to see a plaster cast of the fossil.

In 1953, the growing evidence of fraud became overwhelming. It turned out that the Piltdown Man was not even a fossil. The vault of the skull was that of a modern human, perhaps a few hundred years old. The jaw had belonged to a chimpanzee or orangutan of more recent vintage. In fact, the jaw was not even fossilized but was stained bone. Yet all of the experts of King Edward's court thought it was a fossil. Not only were the bones superficially stained, but the teeth were filed, and every other fossil that had been found in the pit had also been transported, stained, and reworked. The hippo came from Malta, and so on. This kind of operation required a fairly high degree of expertise and access to materials to sustain the fraud. And since questions at the time of the find were silenced, the fraud must have had backing at the highest levels.

The Piltdown Man was exposed by the Leakeys and their theory of Africa as the home of man. The British have

attempted to pass off the hoax as a prank by Dr. Sollas, but of course, even if it had been a prank, there is no explanation for the forty-year effort of the Royal Society to suppress the truth. While the find gave the British another "first," the earliest known man-ape, their purposes were broader. The cult symbol of the baboon was to loom large to convince man that he was made not in the image of Christ, but of the ape. The self-evolution of the universe to the emergence of the potential for reason, man, was to be degraded to the ritual performances of the Hells-Fire Club. Modeling itself on the ape, no wonder the British oligarchy did not invent!

The Roots of British Radicalism

"In the name of Christ crucified, I swear to burst the bonds that yet unite me to father, mother, brothers, sisters, relations, friends; to the King, magistrates, and any other authority, to which I may have sworn fealty, obedience, gratitude, or service. I renounce . . . the place of my birth, henceforth to exist in another sphere. I swear to reveal to my new superior, whom I desire to know, what I have done, thought, read, learnt, or discovered, and to observe and watch all that comes under my notice. I swear to yield myself up to my superior, as if I were a corpse, deprived of life, and will. I finally swear to flee temptation, and to reveal all I succeed in discovering, well aware that lightning is not more rapid and ready than the dagger to reach me wherever I may be."

Oath taken by an initiate into second degree of the secret order of the Society of Jesus

The Jesuits, having in nearly all Roman Catholic countries succeeded in becoming the educators of the young . . . were able to mould the youthful mind according to their secret aims," reports the *Encyclopedia of Religious Knowledge*, compiled in 1709.¹

"If then, after a number of years, they detected in the pupil a blind and fanatic faith, conjoined with exalted pietism and indomitable courage, they proceeded to initiate him; in the opposite case, they excluded him. The proofs lasted twenty-four hours, for which the candidate was prepared by long and severe fasting, which, by prostrating his bodily strength, inflamed his fancy, and just before the trial a powerful drink was administered to him. Then the mystic scene began—diabolical apparitions, evocation of the dead, representations of the flames of hell, skeletons, moving skulls, artificial thunder and lightning, in fact, the whole paraphernalia and apparatus of the ancient mysteries. If the neophyte, who was closely watched, showed fear or terror, he remained forever in the inferior degree; but if he bore the proof well, he was advanced to a higher grade.

"At the initiation into the second degree the same proofs, but on a grander scale, had to be undergone. The candidate, again prepared for them by long fasting, was led with his eyes bandaged into a large cavern, resounding with wild howlings and roarings, which he had to traverse, reciting at the same time prayers specially appointed for that occasion. At the end of the cave he had to crawl through a narrow opening, and while doing this, the bandage was taken from his eyes by an unseen hand, and he found himself in a square dungeon, whose floor was covered with a mortuary cloth, on which stood three lamps, shedding a feeble light on the skulls and skeletons ranged around. This was the Cave of Evocation of the Black Chamber, so famous in the annals of the Fathers. Here, giving himself up to prayer, the neophyte passed some

time, during which the priests could, without his being aware of it, watch his every movement and gesture. If his behavior was satisfactory, all at once two brethren, representing arch-angels, presented themselves before him without his being able to tell whence they had so suddenly started up—a good deal can be done with properly fitted and oiled trap-doors—and, observing perfect silence, bound his forehead with a white band soaked with blood, and covered with hieroglyphics; they then hung a small crucifix round his neck, and a small satchel containing relics, or what did duty for them. Finally, they took off all his clothing, which they cast on a pyre in one corner of the cave, and marked his body with numerous crosses, drawn with blood. At this point, the hierophant with his assistants entered, and, having bound a red cloth round the middle of the candidate's body, the brethren, clothed in blood-stained garments, placed themselves beside him, and drawing their daggers, formed the steel arch over his head. A carpet being then spread on the floor, all knelt down and prayed for about an hour, after which the pyre was secretly set on fire; the further wall of the cave opened, and the air resounded with strains, now gay, now lugubrious, and a long procession of spectres, phantoms, angels, and demons filed past the neophyte like the 'supers' in a pantomime." It was now that the candidate took the oath.

These practices were still largely in effect as late as the 1920s, according to an account by René Fülöp-Miller in the *Power and Secret of the Jesuits*.²

There was a reason why Cecil Rhodes wanted to model his "secret society" on the Jesuits. Since their inception in 1527, the Jesuits have operated as one of the most effectively subversive tools of the oligarchy.

First, it must be understood that the Society of Jesus is

not a religious order—but an intelligence agency, with no allegiance except to the oligarchy. The trained fanaticism of its members is directed not toward God, but toward the return of the world to the dark age—when a cultist priest could reign supreme over the minds of his superstitious flock. Operating under every conceivable guise—from crusading Catholicism and the Inquisition to equally fervid Protestantism to the British-promoted atheism of the Enlightenment to today's Theology of Liberation—the Jesuits represent a strictly hierarchical, paramilitary agency. Their methods—and sometimes their personnel—provided the basis for British intelligence. The method is the crucial factor.

The process of training toward the graduation of a Jesuit agent is based upon the *Book of the Spiritual Exercises*, written by the order's nominal founder Ignatius Loyola. It begins conventionally enough with a demand for "inner freedom in respect of temporal possessions, troubles and affection" as a precondition for meditation. But the procedure of meditation is unique. Loyola was proud, as he told a brother Manares of the order, of his ability to find God at will. It is a matter of spiritual exercise, just as physical fitness demands bodily exercise.³ The exercises are training in self-hypnosis. As Fülöp-Miller describes it:

"This point of view destroyed the hitherto prevalent belief in the special vocation of the few, elect persons. Hosts of pious people, who had never received a 'revelation,' now saw before them a way by which they might reach perfection, with no less certainty than those whom God elevated to Himself in the fire of mystical ecstasy.

"In his *Exercises*, Ignatius has accurately delineated this way, describing carefully all the regions, the valleys, heights and depths to be traversed. He has indicated the places where the pilgrim may take his ease, and those other places where a steep ascent is to be expected, the side tracks that lead astray, the threatening precipices and dangerous

abysses. Here and there are signposts and milestones, so that the wanderer may know how great a distance he has put behind him, and how near or far is the goal.

"Everywhere along the way there are familiar pictures, bathed in a light which is the very light of earth. To the end, the disciple is allowed the use of his earthly senses, and he is never required to divest himself of his humanity. For the *Exercises*, unlike the mystical writings which taught that to reach God it was necessary to extinguish seeing and hearing, images and likenesses—endeavor to lead man to the highest goal with the aid of his natural capacities.

"Ignatius avails himself, in especial, of the power of imagination; he tries to awaken in his pupils quite definite pictorial representations, all with the object of intensifying the power of distinguishing between right and wrong conduct. For man's progress to perfection must be based on this ability to distinguish right from wrong; but we are perpetually halting between two possibilities, right or wrong, good or bad, Christ or Satan, usually unable to be sure of always choosing what is right.

"He who goes through Loyola's *Spiritual Exercises* has to experience hell and heaven with all his senses, to know burning pain and blessed rapture, so that the distinction between good and evil is for ever indelibly imprinted in his soul. With this preparation, the exercitant is brought to the great 'election,' the choice between Satan and Christ; it is to the election that actual life will bring him again and again, and it is on this that his good or bad conduct will constantly depend.

"It is through images that Ignatius strives to assist mankind toward perfection; for every day and for every hour of the day the *Exercises* prescribe exactly what representations the exercitant has to evoke, and of what aids to this end he has to make use. Today, four hundred years after the birth of the *Exercises*, the modern psychologist will no doubt regard

many of these late mediaeval representations as antiquated and consequently ineffective; but he will not be able to withhold admiration from the deep psychological knowledge with which understanding, imagination and will have been made to cooperate in the *Exercises*. From this point of view, the *Exercises* of Ignatius is acclaimed to this day as a psychological masterpiece.

"The vivid representation of Evil is achieved in the *Spiritual Exercises* by terrible pictures of hell, while Good is symbolized by the earthly life of Christ, which the exercitant must represent to himself stage by stage as if it were a realistic Passion play. The final 'election' is depicted dramatically as two belligerent armies: the militant hordes of Satan oppose the 'standard of Christ.'

"First of all, hell is represented in all its horror, filled with the wailing crowds of the damned. In this exercise, the pupil has in the first place 'to see with the eye of the imagination the length, breadth and depth of hell'; but the other senses must cooperate, for it is written in these peculiar directions with their precise division into 'points.'

"The first point consists in this, that I see with the eye of imagination those enormous fires, and the souls as it were in bodies of fire.

"The second point consists in this, that I hear with the ears of the imagination the lamentations, howlings, cries, the blasphemies against Christ Our Lord and against all His saints.

"The third point consists in this, that I smell with the sense of smell of the imagination the smoke, brimstone, refuse and rotting things of hell.

"The fourth point consists in this, that I taste with the sense of taste of the imagination the bitter things, the tears, sorrows and the worm of conscience in hell.

"The fifth point consists in feeling with the sense of touch

of the imagination how these fires fasten upon and burn souls.' "

The Society of Jesus was formed in 1527 at the University of Paris, according to its official history. Loyola came from a minor Spanish noble family attached to the backward faction of Queen Isabella in the court of Ferdinand and Isabella. His family was displaced at court shortly after her death. He then attached himself as a professional soldier to the armies of Navarre but was lamed by a cannon bullet and presumably then underwent a religious conversion. It is likely that he had already established connections to the powerful Genoese financier circles in Isabella's entourage.

In any event, he finally arrived at the University of Paris, the bastion of Aristotelian scholasticism. With financing from a Dutch merchant, Loyola was able to entice Peter Faber and Francis Xavier, who were exceedingly poor, to his cause. Along with two Spaniards, Laynez and Salmeron, he traveled to Italy.⁴ If Loyola was something of a Jim Jones guru figure who preached to crowds of hysterical women, his new companions were well-trained Aristotelian scholars. Laynez and Faber were assigned by the pope to teach theology at the University of Rome. Within ten years, by the decade of the 1540s, the followers of the Jesuit order were already dispersed to every part of the globe as oligarchical intelligence agents. Their relations with the papacy varied, as the papacy passed between the hands of the Neoplatonic faction, which sought to suppress them, and the Genoese oligarchic faction, which they served.⁵

Loyola was groomed with the cult wisdom that flourished well before the Roman Empire, and the reign of Julius Caesar, to which the Italian oligarchic families proudly traced back their family tree. While there are undoubtedly many good Catholics who find themselves within the Jesuit

order, Jesuitism is no more Catholicism than the gnostic bible is Christian.

The Jesuits model themselves on Aristotle, who was an agent of the Delphic priesthood of Apollo, and served the anti-Platonic oligarchs within Persia and Egypt who sought to take over Greece, working with traitorous networks within Greece itself. It is Aristotle who arranged the murder of the Platonic Academy's pupil, the city-builder Alexander the Great.

The Society of Jesus—as the Delphic priesthood which Aristotle served—operated on many levels simultaneously. The initiation rites described would no doubt be the well-remembered minatory horror, to which a Jesuit can return in moments of stress as an emotional benchmark and warning not to betray the order. The *Exercises* place a barrier before the mind of its victim and a true knowledge of God, to whom man is joined by the bonds of reason. On a deeper level, the *Exercises* provide the training for an agent who is to practice elaborate deceptions. He must be able to summon emotion at will, to play his part. The British public school, with its apparently irrational rituals, is but a pale reflection of Jesuit indoctrination.

Once he has passed through this training, the Jesuit can create cults. This was Xavier's mission.

Just as the Genoese used Columbus to reopen the Americas (armed with accurate maps and two sets of logbooks, one for his pretended journey to the Indies and one to record his progress toward his actual destination in the Caribbean), so Xavier was sent to India in 1541, and other Jesuits were dispatched to each one of their Spanish outposts.⁶

The aim of Xavier's exploratory mission to Goa was to strengthen the court of Akbar, who was running the country for the Portuguese. He also traveled to Japan and was trying to reach China when he died. He was followed by other members of the order, whose purpose was a cultist fusion of

the Hindu and Muslim religions with Christianity as a counterweight to the Muslim opposition. In the seventeenth century, the Jesuit leader Robert de Nobili succeeded in creating the Hindu cult that would serve as the basis for Theosophy two centuries later and the Hare Krishnas today.⁷ The Jesuit magazine *New Review*, published in Calcutta, has the following laudatory account of his work:

"De Nobili's adoption of Hindu dress and of the Brahmin diet, his toleration of Hindu social customs (inclusive of caste), his reclusion from missionaries who consorted with the lower castes, his resort to Hindu scriptures for argument are all well known. . . . de Nobili's scholarly preoccupations taught him a new method of preaching Christianity, which was not so much to denounce Hinduism as to expound his teaching in the manner of a sannyasi or guru. He would first speak of the transitoriness of earthly things, the certainty of death, the justice of reward and punishment, and after this general discussion he would go on to preach the positive doctrines of Christianity."⁸

In 1616 the Jesuits were brought before the Inquisition for their highly unorthodox doings in China. There they had impressed the royal court with their modern calendar and clocks that could make accurate astronomical observations. As the Jesuits became more highly placed in court circles they fashioned a synthetic Chinese cult, which encouraged ancestor worship.⁹ Jesuit funeral services included customary Chinese sacrifices to the dead; they taught the story of Christ without the crucifixion. In the eighteenth century, they took this synthetic Christian-Confucianism—Taoism or the Way—back to Europe. The Jesuits worked with the Chinese secret societies, like the White Lotus Society which to this day is active in drug-running. In 1644, the order conspired with the backward Manchu dynasty to overthrow the Ming dynasty and acted as Manchu court advisers from that time on with a policy to keep China from becoming part

of the burgeoning European industrial development. Bertrand Russell continued their legacy.

With advisers strategically placed in China and India, the Jesuits possessed considerable power on behalf of the Genoese throughout Asia. In the late sixteenth century the British had founded a Levant company, later to be called the British East Indies Company. At its inception in humanist Elizabethan England, this company challenged the Genoese for trade in oils, spices, and textiles. In 1607, the company sent William Hawkins to the court of the Moghal emperor to request that the English be permitted to establish a trading depot in India. After Portuguese Jesuits present at the court attempted to poison him, Hawkins beat a hasty retreat.¹⁰

The real trade in Portuguese India was drugs. The Far Eastern opium trade had already existed a thousand years before, as recorded in Arabic works. In the eighth century, with Arab conquests, it was introduced into India where it is first mentioned in Sanskrit medical writings. By the early sixteenth century, when the Portuguese arrived on the scene, opium was extensively cultivated. The trade was so lucrative that one Portuguese conquistador wrote home: "If your Highness would believe me, I would order poppies . . . to be sown in all the fields of Portugal and command afyam (opium) to be made, which is the best merchandise that obtains in these places . . . and the labourers would gain much also, and the people of India are lost without it, if they do not eat it; and set this fact in order, for I do not write your Highness an insignificant thing."¹¹

Under the influence of the Portuguese and later the Dutch, the Moghal empire degenerated into an increasingly brutal tax-farming system. One horrified English traveler in the early seventeenth century reported of a governor who personally cut a peasant in two halves with his sword for failing to cultivate and sow a field. The Moghal emperor Aurangzeb is

said to have sent these instructions to his officers: "At the beginning of the year inform yourself as far as possible about the condition of every peasant, and whether they are engaged in cultivation or are abstaining from it . . . if it be found that, in spite of having means to cultivate, and of a favourable season, they are abstaining from cultivation, then you should urge and threaten them, and make use of force and the whip."¹²

Aurangzeb was third in succession from Akbar and ruled from 1658 to 1707 with Jesuit advisers. As the cultivation of opium replaced food crops, famine was frequent and cannibalism not infrequent.

Throughout their history, the Jesuits have used the cloth of the habit as the cover for the molding of backward peoples into a force capable of unleashing social chaos. In North America in the eighteenth century, the Jesuits could be found encouraging Indian bands on both sides of the British and French Seven Years' War to ravage the homes of American colonists.¹³

In South America the order established its own Jesuit state—in what is now Paraguay—that prefigured the Maoist socialism of Bertrand Russell. Proclaiming that the "savage is noble," they forbade the native population to learn Spanish or Portuguese. They went so far, according to the German historian Friedrich Schiller, that they promised the Indians that a man who killed a foreigner could count on having a wife in heaven, but if he killed two foreigners, he would be rewarded with two wives.¹⁴ In this paradise of communism, the natives were allowed to own nothing, as they slaved at plantation labor to enrich Jesuit coffers. All was lost when the rumor spread that there was gold under Paraguayan land, and the Spanish and Portuguese took over the administration, after fighting a battle against 14,000 Jesuit Indian troops.¹⁵

There is no coincidence in the fact that the Society of Jesus and Calvin's Protestant movement were founded at the same time. Both Loyola and Calvin were trained together at the University of Paris, the bastion of Aristotelian reaction against the reform movement of the Catholic Neoplatonic Erasmus. Far from being a militant order directed against Protestantism, the Society of Jesus worked with the Calvinists in an inside-outside operation to destroy the power of the Neoplatonic faction within the Catholic Church, which was advancing the Renaissance of Cardinal Nicholas of Cusa and Dante. While the humanist *politique* tendency in Europe sought to reunite the humanist factions within and without the Catholic Church, the Jesuits propelled the Protestant reaction to the corruption of the papacy by selling papal indulgences, this time through the confessional. The religious wars that ensued throughout Europe wrought devastation upon the nation-states of France and Germany. Economically, France did not recover from the religious wars until the eighteenth century.

The world outlook of the Jesuits and Calvin is identical. Whereas the Calvinist preached an openly degraded view of man, the Jesuit existentialist did so subversively. In his famous manifesto addressed to the Emperor Charles V and the princes of the Holy Roman Empire, Calvin accused Catholics of being unable "to understand how great are the wounds which our human nature has borne since the Fall. With us, they admit the existence of original sin, but minimize its importance by regarding the power of man as merely impaired, and not totally destroyed. We, on the other hand, maintain that our nature is so corrupt that it is quite incapable of good. . . . We convince man of his wretchedness and of his powerlessness, and thus bring him into a state of true humility, so that he is deprived of all confidence in his own powers and puts his trust in God alone."¹⁶

Calvin denied the efficacy of good works, or even the

appeal to God for Grace, to raise a man to God and salvation. Loyola cultivated the same degraded image of man through the opposite approach. Calvin's mirror image, he stressed free will. Man chooses between good and evil. Based on Aristotle's *Nicomachean Ethics*, the order elaborated the infamous doctrine: the end justifies the means. Furthermore, a deed could only be judged according to the intention of its author. Did he freely will the consequences of his act?

With this ability to reinterpret Christian responsibility to live according to the precepts of natural law, and to carry out God's will in practice, the Jesuit father confessor became virtually all-powerful to the superstitious. He, and he alone, could grant absolution for sin. Thus Loyola wrote to a disciple, Simon Rodriguez at Lisbon, that as father-confessor he must act toward the penitent in such a way "that from the moment he leaves the confessional, he is disposed to return to it quickly. Send no one away dejected."¹⁷

Imagine the delight of the typical degraded aristocrat who is reassured that even in the case of the most reprehensible carnal acts he is blameless if he acted from passion. He did not "give way to them of his own volition." In the grip of violent passion one is not capable of free will. A sin in such a case becomes minor.

Take the following case described in the Jesuit Gury's *Moral Theology*: "From motives of revenge, Pomponius, unseen by anyone, shoots at Maurus's goat as it is browsing quietly in its master's field; instead of the goat, which is unhurt, he hits and kills Maurus's cow, as, unbeknown to him, it lay beneath the hedge. What is Pomponius's liability?" Says the Jesuit, none. He didn't intend to shoot the cow, so he has no guilt on that score, and he intended but did not kill the goat, so again he bears no guilt.¹⁸

This case-by-case study method is typical of Jesuit moral theology, which is a compendium of such instances to serve as a guide for the confessional. The Jesuit's guide is a

caricature of the Jewish Talmud, whose endless prescriptive advice likewise denies man's capacity to reason and make moral decisions. For example, in the Talmud we find: "If a dog or a goat jumps off a roof and breaks something, then the damage must be made good since it is in the nature of these animals to jump. If, however, a dog steals a cake baked on the coals and runs off with it to a heap of corn, eats the cake and sets fire to the heap of corn through a live cinder adhering to the cake, then the owner of the dog must make full compensation for the cake but only to the extent of half for the corn."¹⁹

The Jesuits deliberately violate the new dispensation of Christ, in the New Testament, whose aim is to raise man to the level of reason wherein he reaches out to know Christ's *mind* in order to gain the ability to make moral decisions.

Another Jesuit theologian Busembaum wrote: "A person, without constraint or necessity, performs an action which he knows will normally bring about stimulation of the flesh—as, for example, when, from curiosity, he reads or listens to something evil—he is guilty only of a minor sin, if no intention and no risk of assent exist. If he has any justifiable reason for his action he commits no sin at all."²⁰

Both the Jesuit and Calvinist thus preach that man has no ability, therefore no responsibility, to live on the level of reason. This was Aristotle's justification of his treachery against Greece and his attack on the Platonic Academy. In his *Republic*, Plato laid the foundation for Neoplatonic Christianity, dividing humanity into three kinds of souls. The lowest, made of bronze, is the soul of a man who must give in to his primitive instincts. The silver-souled person tries to live morally according to law but cannot find moral law within himself; this is the person who follows the Talmud.

The golden-souled person has knowledge of the truth from

within himself. He has risen to the level of reason. The bronze soul is like the grasping child. The silver soul has a child within him, but he disciplines that child to seek his rewards only from morally acceptable behavior. The golden soul has grown to the full stature of a man who knows joy *because*, like Christ, he acts for mankind. The purpose of true Christianity and humanist Judaism has always been to bring man up to the level of the golden soul.

The evil Jesuits corrupted their flock to a purpose. Whereas previously people went to confession as an infrequent solemn act, the Jesuits introduced the frequent confession as a way of life for the erring sinner. Since they quickly became the confessors of the aristocracy and royal houses of Europe they were in a privileged position to gain intelligence which they could then act on to advantage of their Genoese sponsors.

They introduced more innovations: equivocation and mental reservation. The first means that it is permissible to practice deception by misdirection; the deliberate ambiguity does not constitute lying. The second states that if all else fails, the liar can claim that he has mental reservations. Lying with mental reservations is justified when the individual does not feel he should be asked to tell the truth! But only the father-confessor can decide the degree to which circumstances are extenuating of sin.

From its beginning, not only did the order develop its corrupt "liberation" theology, but the secretive Jesuits have trained and deployed terrorists and assassins. At the Council of Trent of the 1540s, Loyola's associate Laynez put forward the rationale for the Jacobin terror of the future French Revolution. He declared that sovereign power was originally invested in the people and voluntarily delegated by them to the monarch. Therefore they were free to depose him if the monarch failed to govern according to their wishes. The

criterion for overthrowing a monarch, according to Laynez, is not whether he is ruling according to principles of natural law, Christianity, but whether he pleases the masses.

At the time, Laynez's point was a not-too-veiled threat to the British throne; therefore his argument continues that this condition applies most particularly to the case where the ruler of a Catholic country falls away from the faith which alone can procure salvation, and so brings about the eternal damnation of all of his subjects. The doctrine was made more explicit by the Jesuit Mariana, who was a tutor to Philip III at the Spanish court. He promulgated *De rege et regis institutione*, which turned Laynez's theory into a justification for tyrannicide.²¹ If a sovereign is despotic, then the people are justified in assassinating him. The proper procedure is to assemble the people and vote on the case; however, since this is seldom feasible, every individual citizen is justified in presuming on the agreement of the people and taking action. Thus the murder of Henry III by a Dominican monk, acting under Jesuit guidance, was justified.

The assassin Ravilliac who murdered Henry IV, the king who had finally brought peace to a France ravaged with the religious wars, also acted on Jesuit orders. The crime of Henry IV was to seek to block with republican forces in England for a joint strategy to defeat the Hapsburgs and their colonial policies and end the power of Italian finance.²²

To carry on their work, the Jesuits were encouraged to assume disguises. Jesuit undercover agents were permitted to marry and to practice the Protestant as well as Indian and Chinese religions. Thus in Sweden in 1574 a Jesuit infiltrated the regime in the guise of a Lutheran theologian. After winning over the king to Catholicism, the Jesuit and the king together planned a deception to convince the court to convert. A debate was staged in which the "Lutheran" defended Lutheranism so self-critically that the king was "forced" to

come to the defense of the Protestant religion. However, the "Lutheran" finally convinced himself of the error of the Lutheran religion and bested the king in the argument, as was prearranged. Thus were students enticed to visit this open-minded theologian, and so on.²³

In Russia, the Jesuits insinuated themselves into the court, murdered Boris Goudunov, and tried to palm off a monk as his successor. This Demetrius claimed to be a son of Ivan the Terrible and ruled until his conspicuous support for the Jesuits exposed him to suspicion and then discovery.

In collaboration with Bavaria's House of Wittelsbach, the Jesuits sparked the conflagration known as the Thirty Years War when they enforced the restriction of Protestant freedom. Placing themselves at the services of the Hapsburgs, they marched into Bohemia when the war defeated the republican faction there. Before the war, Bohemia, with its capital Prague, home of Johannes Kepler, had been a center of European science and culture. The Jesuits burned books, killed intellectuals, and hurled the country into a nightmare of terror-enforced Aristotelian reaction.²⁴

The Jesuit Subversion of Britain

All of this is more or less openly accounted for in the Jesuits' own writings. But nowhere do they tell the real secret of their subversion of Britain.

It is not to anecdotes about Jesuit priests conducting masses secretly in Elizabethan England that one must look. Nor to tales about Mary, Queen of Scots, although she was the mother of James Stuart. The plots and counterplots to bring her to power and return England to Catholicism were a mere smokescreen for the real Jesuit operation. In Britain their main operation was to create a "Protestant" faction against the Tudor humanists, who were allied with the

French *politiques*. It is to the Cecil family that we must turn our attention.

England was not always ruled by the likes of the aristocratic gentlemen who gathered around Robert Cecil at the Coefficients Club in 1903. The American republic has its roots in the England of Henry VII, who brought the nation-building policies of Louis XI of France to England. His chosen successor and eldest son Arthur died prematurely, leaving the crown to the demented Henry VIII. The pitiable Henry VIII was a pliable tool for the Genoese bankers who had been driven from powerful positions of influence by his father. During his reign, the industrial impetus of the country was slowed and deficits replaced surpluses, as Henry fought a fruitless war against France, destroying the European republican alliance Erasmus and his networks had brought together. Finally, by breaking with the pope, Henry weakened Erasmus's collaborators in the Church. The stage was set for the Jesuits.

The Cecil family rose from the lowly position of servants to the household of King Henry VIII to eminence under Elizabeth, on the shoulders of William Cecil who was educated at Cambridge. William Cecil and his nephew Francis Bacon are correctly credited by British historians for establishing respectively the guidelines for modern British foreign policy and for British science policy.²⁵ Whether William Cecil was an actual Jesuit or not is a moot point; his methods and the circle that sponsored him were.

Cecil insinuated himself as an adviser to the young king Edward VI, who succeeded Henry VIII, standing opposite to John Dudley. In 1553 Edward was killed by arsenic. The line of succession then went to Mary Tudor, the eldest daughter of Henry VIII. She, however, was a Catholic, married to Philip II of Spain. England's humanists rightly feared that her reign would put the country under the Inquisition and Jesuit control, since the Genoese banking circles around

Isabella had regained their power over the Spanish monarchy following the death of Ferdinand.²⁶

The humanist faction, grouped around the Dudley family, decided to bypass the succession, rejecting the option of putting Elizabeth in power with a coup. She was an unknown factor and had been raised partly by her relatives, the Catholic Howard family. Their plan was to marry one of Dudley's sons to Lady Jane Grey, a cousin of Henry VIII, and install them as king and queen. The coup was in process when William Cecil secretly revoked the orders to mobilize troops, sowing confusion in the humanist ranks, and warned Mary. The plot was foiled.

The country was on the verge of civil war, which had threatened since Henry VII's death. Mary herself was probably killed by humanist forces. It is likely that her supposed "neurotic fixation" on pregnancy resulted in the delivery of a child, who was then either killed or anonymously handed over for adoption. Philip and Mary had sent out announcements of the birth of a son—before that child disappeared from history. Philip left England never to return, and Elizabeth came to power.²⁷

Through all this, William Cecil survived to become her Secretary of State.²⁸ John Dudley's son Robert survived the execution of his father and brothers to assume power as Elizabeth's close adviser and sometime lover.²⁹

By temperament, Elizabeth I was an Erasmian. A highly educated Neoplatonic who regularly amused herself by translating from the Greek, and an accomplished musician, she nevertheless lacked the moral will of a humanist prince. While personally inclining toward the humanist Dudley faction, she continuously temporized under pressure, vacillated, and compromised. This became more dangerous as her age increased; particularly after Robert Dudley's murder by Jesuit agents, Elizabeth became progressively susceptible to flattery. Schiller's portrait of her in *Mary Stuart* is to the

point (so much so that Stephen Spender admits that he has not only translated the play from the German to English but rewritten it to make Elizabeth a heroine!).

Cecil not only maintained his position, but he enhanced it. However, the real power behind the power behind the throne was the Jesuit Horatio Pallavicini, of the Italian black Guelph nobility and Cecil's closest friend and financial backer. Pallavicini had converted from Roman Catholicism, taken a Protestant wife, and settled in England, where he became the banker for the crown and for members of the aristocracy.³⁰

His power increased proportionately as the Fugger financier family was bankrupted during the course of the Dutch rebellion against Spain. To be sure, the Fuggers had their share of the evil Spanish trade, but unlike the Genoese, they had another, progrowth side and had invested heavily in German mining and industry. In England, they were closely allied with Thomas Gresham, Elizabeth's financial agent and a leading member of the Dudley faction.

In a foreshadowing of the Thirty Years War, the Jesuits provoked Protestant resistance in Holland by advising their tool, King Philip of Spain, to institute repressive measures against England's allies. In the chaotic conditions of war, Antwerp, the previously thriving commercial center and entrepot for Britain, was destroyed—to be replaced by Amsterdam. In Antwerp the Fuggers had been the established center for credit; Amsterdam belonged to the Genoese.

Cecil's Jesuit foreign policy was politely termed balance-of-power politics. Remarkably similar to present-day geopolitics, his strategy was to weaken France by encouraging Protestant dissension within the country and disruption at its borders; do the same in Germany; and continue diplomatic negotiations with Spain as a way of disciplining France. He supported the Protestant cause but never to the point of victory. The war in Holland continued over decades.

The factional situation within Elizabeth's court would appear to have broken down three ways. The third, Walsingham faction, which allied mostly with the Dudley group, fought for a foreign policy that would wage a Protestant holy war. In reality, Walsingham merely set the stage for Cecil, while confusing Dudley and Elizabeth. The test of the situation came after Dudley's murder by the Jesuit Blount family. Two Blount brothers seduced Dudley's second wife and her daughter by a previous marriage; Dudley's expected outrage became the pretext for his murder.³¹

Throughout Elizabeth's childless reign, the succession question was uppermost, with James Stuart the humanists' major worry. Elizabeth had made several attempts to marry Robert Dudley. Both Cecil and Walsingham had prevented it, going so far to discredit Dudley that they murdered his first wife and then tried to throw suspicion on Dudley for the crime. (Sir Walter Scott perpetuated the lying version of the story in his novel *Kenilworth*, but since divorce in England was easily obtained and bigamy was not considered a crime, Dudley would have been the last person to kill his wife.)³²

In a last attempt to forestall James's succession, Elizabeth and the Dudley faction tried to groom Dudley's stepson, the Earl of Essex, for the role of elected king. Together Walsingham and Cecil corrupted him.

Walsingham held his power over Essex by marrying off his daughter to him. Cecil's two nephews, Anthony and Francis Bacon, who had been placed by their uncle in Walsingham's intelligence service, were directed to exert their immoral influence over him. They were well-qualified. Anthony had been threatened with expulsion from Burgundy for practicing sodomy on young boys, and Francis was a notorious pederast.³³

At the same time, Pallavicini extended Essex unlimited credit to maintain his swelling entourage. When Essex ran deeper and deeper into debt, the "black" noble pressured

him to demand more and more financial patronage from Elizabeth to pay back the debt. At the same time Cecil's son Robert attacked Essex in court for his obvious profligacy. When Elizabeth tried to rein in Essex, the stage was set. Francis and Anthony Bacon convinced him that, if he made an immediate bid for power, he would receive support from the Jesuit networks they had established contact with on the continent and from the country at large. At the point the coup was about to take place, Francis Bacon—following his uncle's precedent—withdrew and exposed the plot. Essex was beheaded.

Thus James Stuart's road to the throne was ensured. Robert Cecil had been in continuous secret negotiations with James, who was king of Scotland, the entire time.³⁴

James I was a pathetic figure, surrounded by agents from birth. While he was a professed Protestant, the family was always a tool of the Jesuits against the Tudors. James's successor, Charles I, was attempting to reinstate Jesuit-Catholicism through the infamous practices of Archbishop Laud at the time he was driven from power. His son, Charles II, was restored to power after the Commonwealth only on condition that he be a Protestant monarch; on his deathbed he revealed himself to be a Catholic. His brother, James II, who then became king, was openly Catholic. The reigns of the four Stuarts accomplished the final destruction of the humanist forces in England. Those forces regrouped in the New World, where, with French, German, and Russian support, they accomplished the American Revolution.

From the moment James I ascended to the throne, Britain became the home ground for the oligarchic conspiracy to destroy republicanism and industrial capitalism. First, this meant the destruction of real science in England itself.

Elizabethan scientists had been in the forefront of scientific discovery. Thomas Harriot was one of Europe's leading

mathematicians and astronomers. William Gilbert, whose study of magnetism is the first statement of modern field theory, corresponded with Johannes Kepler. Tudor scientists constructed a navy that surpassed every navy in Europe, because of the maneuverability of its ships and the reduced ratio of seamen to ship space, an innovation that lessened mortality from disease on shipboard. The Tudors developed a superior ballistic capability and a superb confidence in their scientific seamanship that allowed them to dispense with the traditional baggage of land army aboard ship and galley slaves below who had to compensate for the shortage of wind power by rowing.³⁵

These two examples display in only condensed form the vast array of the Elizabethan scientific and engineering accomplishments. These achievements were made possible by the policies of Henry VII, who developed the system of royal patents to support industry. This direct patronage of industry by the government was continued until the death of Elizabeth. Under the Stuarts, the process was reversed. Industry and commerce were systematically milked to support the profligacy of the aristocracy and the crown.

Francis Bacon was the apologist for this policy. He himself was so patently dishonest that James I had to remove him from the office of Lord Chancellor for his open selling of judicial decisions. Bacon's book *Novum Organum* is such an embarrassing collection of nostrums that even his admirers are forced to apologize for it. Despite Bacon's claims that he is anti-Aristotelian, his book is a direct copy of Aristotle's "scientific" work—only the predicates are updated. The key to the book is found not in the absurd lists that purport to demonstrate the inductive method, but in its obsessive attacks on William Gilbert.

More important is his book *New Atlantis*. In the style H. G. Wells later copied, Bacon wrote a fable in which he put forward a number of proposals that led directly to the for-

mation of the Royal Society and the Scottish Rite Freemasons. The *New Atlantis* was the contemporary statement for the new dark ages policy. Just as the old Atlantis civilization was destroyed, so Bacon proposed to sink European republics by a calculated policy to destroy science.

Bacon's hero is shipwrecked in the South Seas and there discovers an island whose inhabitants practice a new synthetic religion that combines Judaism, gnostic Christianity, and Chinese ancestor worship. The main house of worship is known as Salomon's House. The island is not only a cult center, but the headquarters of an international intelligence agency which uses science as a cover, as the Jesuits were doing at the time in China. Bacon describes how they are to operate:³⁶

"Every twelve years there should be set forth out of this kingdom two ships, appointed to several voyages; that in either of these ships there should be a mission of three of the Fellows or Brethren of Salomon's House, whose errand was only to give us knowledge of the affairs and state of those countries to which they were designed and especially of the sciences, arts, manufactures, and inventions of all the world. . . . Now for me to tell you how the vulgar sort of mariners are contained from being discovered at land; and how they must be put on shore for any time, and colour themselves under the name of other nations"—is unnecessary to anyone familiar with the Jesuit practice of equivocation.

Among the first consequences of Bacon's antiscience utopia was the chartering of the British Royal Society by Charles II in 1662. With its founding, the cult of science was firmly established in Britain. The Royal Society not only carried out operations against republican scientists such as Gottfried Wilhelm Leibniz, but even suppressed the scientific research of its own members. Both the Royal Astronomer Flamsteed and the Society's own secretary Robert G. Hooke were sacrificed to create the reputation of Isaac Newton.

Unlike Bacon, Newton was at least a second-rate scientist. But a cursory examination of his so-called major accomplishments in establishing a world system exposes the preposterousness of any claim on his behalf to scientific eminence. Not only was it Hooke and Christian Huyghens who had the major insight of synthesis both in the case of optics and on the nature of gravity, but, of course, it was Kepler who discovered the "laws," not Newton. Since Huyghens was a Dutch citizen who lived in France he could be overlooked, but Hooke was a bit more embarrassing. He had communicated his thoughts to Newton on gravitation only in private correspondence, so there was little that he could do to prevent Newton's publication of the *Mathematical Principles of Natural Philosophy* without proper attribution to himself. Hooke was able, however, to prevent the publication of Newton's *Optics* until after his death, since his own *Micrographia* predated Newton's work.³⁷

Newton's attacks on Hooke are of secondary importance, merely serving to establish Newton's own lack of credentials as a top-ranking scientist. Neither is the attack on Flamsteed of historical importance, except as it demonstrates how at this early period the English monarchy systematically established control of all science within its grasp in order to stifle and bureaucratize it. Poor Flamsteed received the same treatment meted out to nuclear physicists today. His private working papers were seized and classified by the Royal Society as crown property. Under Newton's presidency of the Society, all of British science came under his direct control.

The Society's major concern and its major crime was its attack on Leibniz, whom it feared not only because of his independent scientific achievements, but because he had led in creating academies in Berlin, Paris, and Russia that functioned as true scientific centers. The republican networks Leibniz established throughout Europe were the networks that Benjamin Franklin would use a hundred years

later to win critical flanking support for the American Revolution and extend the American fight to Europe.

It was Leibniz's scientific worldview that the cultists of the Royal Society sought to destroy. In 1697, Leibniz wrote *On the Ultimate Origin of Things*, which epitomizes the philosophy of a republican. He wrote:

"And in addition to the general beauty and perfection of the works of God, we must recognize a certain perpetual and very free progress of the whole universe, such that it advances always to still greater improvement (culture). It is thus that even now a great part of our earth has received cultivation and will receive more and more. And although it is true that sometimes certain parts of it grow up wild again or again suffer destruction and deterioration, this nevertheless must be understood as we interpreted affliction above, that is to say, this very destruction and deterioration leads to some greater result, so that we profit in some way by the loss itself.

"And as to the possible objection that if it were so the world ought long ago to have become a paradise, the reply is ready. Even if many substances have already reached great perfection, nevertheless, on account of the infinite divisibility of the continuum, there always remain in the depths of things slumbering parts which must yet be awakened and become greater and better, and, in a word, attain a better culture. And hence progress never comes to an end."³⁸

Newton, in his *Principles*, put forward his degraded counterposition. He said of God:

"This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being. . . . This Being governs all things, not as the soul of the world, but as Lord over all; and on account of his dominion he is wont to be called Lord God . . . or Universal Ruler, for God is a relative word and has a respect to servants; and Deity is the dominion of God not over his own body, as those imagine who fancy God to be

the soul of the world, but over servants. But a being, however perfect, without domination cannot be said to be Lord God; for we say, my God, your God, the God of Israel, the God of Gods, and Lord of Lords; but we do not say my Eternal, your Eternal, the Eternal of Israel, the Eternal of Gods; we do not say my Infinite, or my Perfect; these are titles which have no respect to servants."³⁹

Leibniz scorned Newton's method as occultism: "Thus the ancients and moderns who avow that gravity is an *occult quality*, are right if they mean thereby that there is a certain mechanism unknown to them, by which bodies are impelled toward the center of the earth. But if their notion is that this transpires without any mechanism, by a simple *primitive property*, or by a law of God which brings about this effect without any intelligible means, then it is a senseless occult quality, which is so very occult that it can never be cleared up, even though a Spirit, not to say God himself, were endeavoring to explain it."⁴⁰

Indeed, Newton was the product of a cultist circle that prominently figures among its ranks John Locke and Robert Boyle. These men privately repudiated Christianity in favor of trinitarianism, a synthetic Judaism.⁴¹ This "permissive" Jesuit ideology came to be known in the Church of England as Latitudinarianism—for a loose interpretation of the Bible. Newton himself devoted thousands of manuscript pages to interpreting the Old Testament Book of Daniel.

He, Locke, and Boyle were also practicing alchemists. Locke, who was a medical doctor, favored his patients with remedies such as the following one described for kidney disease in a letter written in 1681: "Three stone quart jugs—fill them with urine of a patient as it is made, stay them close, bury them a yard underground and lay a tile over them that the earth fall not close upon them; and so bury them in the earth. This was done to the Countess of Shaftesbury without her knowing it and she had not from that time till

now any of those violent nephritical pains she was wont to have."⁴²

This Bertrand Russell of his day had equally "scientific" empirical methods for dealing with the problems of surplus population.

Like Bentham after him, Locke proposed to reform the Elizabethan poor law to solve the problem of useless eaters. His proposal was "that all men sound of limb and mind above fourteen and under fifty, begging in maritime countries outside their own parish without a pass should be arrested and sent to the next seaport town, there kept at hard labor till some of His Majesty's ships coming in or near there, given an opportunity of putting them on board, where they shall serve three years, under strict discipline. . . .

"Men above fifty or maimed to be sent to the workhouse for three years at hard labor and for children, pauper schools should be set up in every parish to enable both mothers and children to work productively. . . . Children should have their bellyful of bread daily . . . and to this may be added, without any trouble in cold weather, if it be thought to be needful, a little warm water gruel; for the same fire that warms the room may be made of use to boil a pot of it. . . . (By this means) computing all the earnings of a child from three to fourteen years of age, the nourishment and teaching of such a child during the whole time will cost the parish nothing."⁴³

The person of William Petty, one of the acknowledged founders of the Royal Society, documents the Jesuit input into the Royal Society. Petty came from a secret English Catholic family. In 1638 he smuggled himself abroad and entered the Jesuit college of Caen, where he studied for two years. He returned to England, but during the civil war he again fled to the continent, where he worked with the Jesuit Father Mersenne. He returned to England to form the Royal Society.⁴⁴

If Petty was not himself publicly associated with the cult of Freemasonry, one year after the chartering of the Royal Society, his collaborators in the Society founded a General Assembly of Masons. Freemasonry would serve the British as the secular analogue to the Jesuit secret intelligence society.

Three Royal Society members, Elias Ashmole, Fatio Desaguliers, and Christopher Wren, are credited with establishing what is known as speculative masonry, to distinguish it from craft guild masonry. According to their official history, they fused with a craft mason group whose main lodge was in Scotland and traced itself to Rome. This would imply that within the building crafts masonry, there existed an actual cult that—like the Italian black nobility—had survived from the Roman period.⁴⁵ Scotland had been a Jesuit stronghold since the time Mary Stuart became Queen, and the Jesuits were interwoven with these secret societies.

An earlier form of the Masons was the Rosicrucians, an "Egyptian" hermetic cult. Robert Fludd, who is the first known English Rosicrucian, lived during the reign of James I. In 1714, a manuscript by the Prince of Hesse was published by Lecouteul de Canteleu accusing the Jesuits of "using the mysteries of the Rose-Croix."⁴⁶ In the eighteenth century, the Rosicrucians merged with the Masons.

The earliest masonic rites, which are still used for the lower degrees, centered around the figure of King Solomon, who employed an artificer in brass named Hiram to construct the Temple in Jerusalem. Reference to this appears in the Bible; however the Masonic myth elaborates the legend. A conspiracy takes place between apprentices and the master masons, of whom Hiram is one. Hiram is killed in a vain attempt to learn the craft secrets. His hidden body is found and ceremonially "raised."

Onto this was grafted the Egyptian cult of Isis. The cult of Isis is more than 2,000 years old and is the mother cult of

every pseudoreligious orgiastic cult that followed in its wake. The Ptolemies, who took over Egypt when Alexander was murdered by Aristotle, revamped the Isis cult for use as an instrument of Mediterranean-wide political and cultural subversion.⁴⁷

In the form in which it was propagated in the Roman Empire the Isis myth tells of the murder of Osiris, who is both brother and lover to Isis, by the jealous Set. At a dinner party convened for the crime, Set lures Osiris into a coffin, which he then seals and hurls into the Nile river. Isis searches for her lover and recovers the body, but Set then tears the corpse into fourteen pieces and scatters them throughout Egypt. Isis recovers all but one piece, Osiris's phallus. This she replaces with a silver replica. They conceive a son Horus, who defeats Set in battle. However Isis protects her admirer Set, who takes the shape of a serpent, allowing him (and therefore the principle of evil) to remain alive.⁴⁸ Cult rituals are celebrations of these events.

Like the cults of Apollo and Dionysus, the Isis cult is the forerunner of the rock-drug festivals of today. As one historian reports: "The acts or gestures that accompany the incantations constitute the rite of Isis. In these dances, the beating of drums and the rhythm of music and repetitive movements were helped by hallucinatory substances like hashish or mescal; these were consumed as adjuvants to create the trance and the hallucinations that were taken to be the visitation of the god. . . . Possibly because they gave the illusion of satisfied desires, and allowed the innermost feelings to escape, these rites acquired during their execution a frenzied character. . . ."⁴⁹

It was to save mankind from this evil that Christians preached the Gospel. Very early the attempt was made to reintroduce the cults directly into Christianity through the gnostics and the Manicheans. The gnostics lived at the same time as Saint Paul, who denounced their leader Simon

Magus. In their version of the gospels, now again gaining circulation as the gnostic bible, they preached the glorification of sensuality. In this perversion of religion, the serpent (Set) becomes a positive god who opposes Jehovah's denial of the fruit of material bliss to man.

Manicheanism, which flourished some centuries later at the time of Saint Augustine, resurrected the same principle. All matter is inherently evil. Adam and Eve are not the offspring of God but of the devil; however God and the devil coexist as equal deities.

Still later the cult of Mariolatry distorted the notion of the Trinity—God the Father, Christ, and the Holy Spirit—to a trinity of the Father, Mother, and Son, with Mary (Isis) the central figure of worship.⁵⁰

The Masons dropped the Christian cover and reverted to the ancient rite of Isis—using the same kind of lurid cult rites as the Jesuits.

Freemasonry began in England as a pro-Stuart grouping. When James II was forced to flee England Freemasons went with him to France to form the nucleus of a conspiratorial society on his behalf. The murder of Hiram was a convenient symbol for the beheading of Charles I. The Jacobite conspirators who supported Stuart pretensions to the throne included Jesuits. As René Fülöp-Miller explains it: "The remarkable circumstance that the earliest lists of members [of the first English mason lodges] contained the names of several Jacobites is explained by the assumption that the Jesuits had sought to misuse Freemasonry for the restoration of the Catholic Stuarts. When, too, in 1737, Michel Ramsey introduced the so-called 'higher degree' into Freemasonry, this soon came to be regarded as a Jesuit intrigue."⁵¹ Ramsey was a Scot who had been converted to Catholicism by the Jesuit Fenelon, tutor to the pretender James Stuart.

The Jesuit subversion of England was probably the order's

most successful operation. Nevertheless, from the time of the Glorious Revolution that brought William and Mary of Orange to the English throne, it is appropriate to talk of *Anglo-Jesuitism*. The Jesuit order is a handmaiden of oligarchy—not its master. The Stuart dynasty, like the later Edward VIII, was dispossessed because James II was not fit to rule. The Dutch banking interests who descended upon England with William were the same Amsterdam banking interests William Cecil had acted as the political broker for. Through the period of the Stuarts, the reign of William and Mary, and the accession to power of the Hanovers—all of them related to Henry VIII—a British oligarchy was consolidated which became over time an independent force in world politics. It emerged as the first among equals of the European aristocracy of the Italian black nobility, the Hapsburgs, the Hohenzollerns, the Orléanist faction in France, and the Russian aristocracy. The British oligarchy still retained its own special interests. To defeat republican industrial forces in Germany, it would not hesitate to sacrifice the Tsar, the Kaiser, and the Hapsburg monarchy. And if the Cecil family no longer owes its allegiance to the Jesuit order, their Aristotelian world outlook is identical with that of their former masters.

The Rise of British Jacobinism

William Fitzmaurice Petty, Second Earl of Shelburne and grandson of William Petty, liked to appear as pro-American and a sponsor of the Enlightenment. Although he was British prime minister at the close of the American war for independence, his importance lies in his activities behind the scenes. Shelburne was known to his contemporaries as the Jesuit of Berkeley Square.⁵² Out of the intelligence networks that this mentor of William Pitt the Younger organized can be traced the free-trade subversion of the young United States and the

Jacobin Terror the British wielded against the allies of the American Revolution in France.

Shelburne formed around himself a coterie that included the ideologues Adam Smith, David Hume, Jeremy Bentham, and James and John Stuart Mill, and he used the delphic method to penetrate the Neoplatonic networks who were forging the American Revolution in the United States and on the continent.

As even Samuel Coleridge in his *Biographia Literaria* makes note, the Jesuit origins of the Enlightenment were barely disguised. Coleridge makes the following pointed observation of Hume, who studied with the Jesuits at La Fleche: "In consulting the excellent commentary of St. Thomas Aquinas on the *Parva Naturalia* of Aristotle, I was struck at once with its close resemblance to Hume's Essay on Association. The main thoughts were the same in both, the order of the thoughts was the same, and even the illustration differed only by Hume's occasional substitution of more modern examples. I mentioned the circumstance to several of my literary acquaintances, who admitted the closeness of the resemblance, and that it seemed too great to be explained by mere coincidence; but they thought it improbable that Hume should have held the pages of the angelic Doctor worth turning over. But some time after Mr. Payne, of the King's mews, showed Sir James Mackintosh some odd volumes of St. Thomas Aquinas, chiefly from the fact, that the volumes had belonged to Mr. Hume, and had here and there marginal marks and notes of reference in his own handwriting. Among these volumes was that which contains the *Parva Naturalia*, in the old Latin version, swathed and swaddled in the commentary aforementioned!"⁵³

(Nominalist Bertrand Russell, a president of the Aristotelian Society, would later have high praise for David Hume, an ideological association that would rightly gain Russell the characterization of an Anglo-Jesuit.)

Shelburne's protégés James Mill, Jeremy Bentham, and John Stuart Mill developed the secular equivalent of Jesuitism: British radicalism. All that Bentham's utilitarianism—the greatest good for the greatest number—or John Stuart Mill's marginal utility theory of economics lacked was the confessional. As a forerunner of John Dewey's pragmatism and Russell's technical truth, utilitarianism located greed as the motor force of history, at the same time the British were buying up every greedy politician and radical crazy in sight.

By no later than 1763, Shelburne had already concocted the greatest subversive tactic of all, "free trade" ideology, which he was to use against the Hamiltonian Whig forces in the United States, the Lafayette forces in France, and the List forces in Germany.

"Free trade" was a typical nominalist trick. Pick a name that sounds like free enterprise and then run a delphic operation to convince the honest procapitalist that they are one and the same. The idea was that France, Germany, and the United States should be kept open as a free market in which the British could dump their own manufactured goods, even at prices below cost if necessary. The United States was to produce cotton, tobacco, sugar, and wheat for export; France, wines; Germany, too was to be an agrarian nation.

To put such a policy through, the British had to sacrifice their own economy in two ways. While wheat (known then as corn on the continent) was protected in Britain during the war period, national agriculture was to be sacrificed to provide a market for the farm produce of the hopefully semi-colonial rest of the world; second, the British economy itself would become increasingly skewed to the production of consumer goods. Thus by 1893, cotton goods exports made up 28 percent of British manufacturing exports; in Germany cotton goods exports were only 5.75 percent of its total manufactured goods exports.⁵⁴

In 1763 Shelburne laid out Britain's geopolitical strategy to Adam Smith in a carriage ride to London described in the family biography.⁵⁵ The two of them discussed the British failure to genuinely *win* the Seven Years War despite nominal victory, due to the heavy cost of conducting the war and maintaining the colonial empire. In order to right this, Shelburne argued, the Thirteen Colonies should be given partial self-government, within the empire, but assume a much heavier tax burden. All native American industrial development would be ruthlessly suppressed. This would be sold to the colonialists with a populist antimonopoly campaign smearing pro-industrialists as swindlers out to bilk the poor farmer.

On the same carriage ride, Shelburne proposed that Smith also undertake the study of the Roman Empire as a model for the British, a project which he in turn passed over to Edward Gibbon. Just as the rapacious Roman Empire, locustlike, stripped the rest of the world of its produce, destroyed commerce and industry, to set up a slave-labor plantation system in their place, so too would the British. The Romans used cults to brainwash populations into submission; so too would the British. An open-door, free-trade policy for drugs was central to the success of the plan.

As Smith writes in *Wealth of Nations* on Shelburne's design for America: "It has been the principal cause of the rapid progress of our American colonies towards wealth and greatness, that almost their whole capitals have hitherto been employed in agriculture. . . . Were the Americans, either by combination or by any other sort of violence, to stop the importation of European manufactures and by thus giving a monopoly to such of their own countrymen as could manufacture the like goods, divert any considerable part of the capital into this employment, they would retard instead of accelerate the further increase in the value of their annual produce, and would obstruct instead of promote the progress

of their country towards real wealth and greatness. This would be still more the case, were they to attempt in the same manner to monopolize to themselves their whole exportation trade.”⁵⁶

Those who argue that Smith’s *Wealth of Nations* is the basis of American economic policy are lying. The American Revolution was fought for the right to industrial progress. The *Wealth of Nations* was and remains the manifesto for the looting policy of the British System of economics. As Smith continues to write on the policies of the East India Company:

“The English company has not yet had time to establish in Bengal so perfectly destructive a system.” The reference is to the Dutch who burn spices to create an artificial shortage. “The plan of their government, however, has had exactly the same tendency. It has not been uncommon, I am well assured, for the chief, that is, the first clerk of a factory, to order a peasant to plough up a rich field of poppies, and sow it with rice or some other grain. The pretence was, to prevent a scarcity of provisions; but the real reason, to give the chief an opportunity of selling at a better price a large quantity of opium, which he happened then to have upon hand. . . . The servants of the company have upon several occasions attempted to establish in their own favour the monopoly of some of the most important branches, not only of the foreign, but of the inland trade of the country. . . .

“Nothing, however, can be more directly contrary to the real interest of those companies, considered as the sovereigns of the countries which they have conquered, than this destructive plan. In almost all countries the revenue of the sovereign is drawn from that of the people. The greater the revenue of the people, therefore, the greater the annual produce of their land and labour, the more they can afford to the sovereign. It is his interest, therefore, to increase as much as possible that annual produce. But if this is the interest of

every sovereign, it is peculiarly so of one whose revenue, like that of the sovereign of Bengal, arises chiefly from a land rent.

“That rent must necessarily be in proportion to the quantity and value of the produce, and both the one and the other must depend upon the extent of the market.”⁵⁷

Therefore, the English fought the Opium War in China to force the Chinese to allow the importation of opium into their country. Implicit in Smith’s argument is the commitment of the British government to create a multibillion dollar drug market not only in Asia, but in Europe and America as well. Today that trade brings in over \$200 billion a year to the British financial oligarchy.

The predictions of Smith’s associate Parson Thomas Malthus follow directly from the looting policies Smith sets forth. Malthus, who taught in the East India Company College, claims that there is a natural limit to the numbers of people who can be maintained without famine, plague, and economic collapse. Such natural limits are determined by the policies of the British System which enforces the cultivation of poppies rather than food and which denies nations the technologies that supersede the limits of so-called natural resources.

If Shelburne’s free trade subversion was resisted by the American republic, it was all too successful in France. The French-American alliance that had brought critical flanking action to the American Revolutionary War was broken on the 1786 Free Trade Treaty between France and Britain. The treaty, which resulted in the dumping of Britain’s manufactured goods on France, destroyed France as the most industrialized nation of Europe, and opened the path to the destabilization known as the French Revolution.⁵⁸

Until 1794, with the end of the Jacobin Terror and the establishment of the École Polytechnique by Lazare Carnot,

the French Revolution was a destabilization operation run jointly by the British oligarchy and the Jesuits. If the American Revolution had been fought and won by the Neoplatonic networks forged by Leibniz and brought into action by Benjamin Franklin, the French Revolution was the result of the British-Jesuit Enlightenment that was created to destroy Leibniz's scientific work and neutralize his networks.

It is no accident that Voltaire, the great popularizer of Newton, and Danton and Robespierre, who created the terror that destroyed the republican faction of the Marquis de Lafayette in the French Revolution, were all products of the same Jesuit college.⁵⁹ As an Aristotelian compendium of "knowledge," the French Encyclopedia was a Jesuit project. "The Society of Jesus may pride itself on the fact that it was the first to prove that religion and humanity are compatible," Montesquieu wrote in *The Spirit of the Laws*.⁶⁰ With the Enlightenment, the Jesuits, who publicized the works of Rousseau and Voltaire in their journal, emerged in their full radical atheism.

The French Revolution was patterned on the same human wave tactics Bertrand Russell would use in China, mobilizing the peasant hordes and the poorest, most criminal elements of the city of Paris as the battering ram against first the Bourbon monarchy and then against republicanism itself. Like Russell, the conscious model of the Jacobins and their ideological sponsors was China.

In the eighteenth century Father Duhalde wrote the widely circulated *Description of the Chinese Empire*. Voltaire, while a student at the Jesuit college at Clermont, wrote his *Essay on Manners*, which contains a long chapter in praise of Chinese institutions. In it he suggests that rather than send missionaries to China, the Chinese should be invited to shed the light of Chinese culture in Europe. The Encyclopedist Diderot, also educated by the Jesuits, wrote that in intellect, wisdom, and philosophy, China could compete with the

"most enlightened countries of Europe."⁶¹ Dr. Quesnais, the founder of the French physiocratic school, which locates agriculture rather than industry as the source of man's wealth, published a study of *Despotism in China*.

The coordinating agency for the French destabilization was the Freemason Lodge of the Nine Sisters of Paris, whose Grand Master was the Duc d'Orléans, head of that branch of the French aristocracy that acted as a conduit for Baring money and British political designs into France. As Fülöp-Miller makes clear, the Nine Sisters became the home ground of the jesuitical propagandists of the Enlightenment: "In spite of the hostility of the Church, which is expressed especially in the papal bulls of condemnation . . . the Freemasons held their ground, and entered into an alliance with the Enlightenment, which was as sincere as it was effective. The leaders of the Enlightenment, Montesquieu, d'Alembert, Diderot, and shortly before his death, Voltaire, were members of the Parisian Lodge, at the Nine Sisters."⁶² So too were Danton and Robespierre.

If Benjamin Franklin was also a member of the Lodge during his five-year stay in France, it was as part of the American revolutionary use of Freemasonry as a cover for its own secretive organizing and as a counterintelligence operation against the enemy.

July 14, 1789, is inappropriately celebrated as the national holiday of France. The lumpenized Parisian mob that stormed the Bastille was organized by Danton, and armed with guns taken from the gunnery of the Duc d'Orléans. The event in which the heads of guardsmen were carried through the streets on pikes became the model for the French terror in which the brutalized masses of Paris—under the direction of the obese Danton and the bloodthirsty Marat—became the final arbiter of the course of the Revolution.⁶³ Should it be surprising then to find that Danton was in the pay of the Duc d'Orléans or that Marat up until his death in 1793 was

able to slip to England periodically whenever the situation got too hot in Paris?⁶⁴

Shelburne posed as the sponsor and protector of the Enlightenment in England, and his agent Jeremy Bentham kept up a steady correspondence with members of the French Assembly like Brissot de Warville, also in the pay of the Duc d'Orléans, and directed their actions. The aim was to ensure that the French Revolution would in no way create the kind of constitutional republic that had been founded in the United States. Under the guise of attacks on the monarchy, Shelburne's agents blocked to prevent the creation of a strong executive power to set the nation's goals and lead in their realization. The powers of a President, as mandated by the American Constitution, would not be created for France until the Fifth Republic of Charles de Gaulle. Instead, the French Jacobins insisted that all power remain in the Assembly, which in the last resort could always be physically threatened and even invaded by the mob.

Danton and his henchman Marat are the precursors of Russell's Maoism. Danton is the man responsible for driving Lafayette out of France. Danton raved in 1792: "It is only by a great national upheaval that we have made the despots retreat. So far we have only been waging Lafayette's sham war; we must wage a more terrible war."⁶⁵ So began the reign of terror, which perpetrated the mass slaughter of republicans on the pretext that they had aristocratic ties. Marat led the charge of the Parisian mob with words that could be heard in Iran today: "When a man lacks everything he has the right to take what others have in superfluity. Rather than starve, he is justified in cutting another's throat, and devouring the palpitating flesh."⁶⁶

In the terror these men unleashed in the name of reason—Newtonian reason—Lafayette's closest associates were guillotined. The collaborator of Franklin was driven into exile

and into the dungeons of the Hapsburgs, who imprisoned him with the approval of British Prime Minister William Pitt. Beethoven's *Fidelio* dramatizes Madame de Lafayette's years-long search for her husband through Europe's prisons to find him and share his imprisonment—thus creating a storm of popular outrage which finally freed him from the evil "Pizarro."⁶⁷

If it had not been for the Thermidor of Lazare Carnot, France would have drowned in its own blood to the mighty satisfaction of the British oligarchy.

The British use of Jacobin tactics did not end with the Thermidor. After the Congress of Vienna in 1815, the British oligarchy supported the reactionary Holy Alliance with the right hand with funds from the Baring brothers. At the same time it established a subsidiary intelligence service run by the Rothschilds that funded and pushed radical Jacobin-style insurrections against the monarchs of the Holy Alliance, with the intent of carving up the "liberated" former colonies of other empires.

In the midst of the world economic crisis of 1819–1822, the British adopted a balance of power policy of trying to pit the Alliance and the radical Jacobins against one another, aiming to butcher the Lafayette-American networks in the cross-fire. The Constitutionals in Spain moved to overthrow the Bourbon king in 1820, at the same time that the Bourbon monarch of Naples faced insurrection. In 1821, the Greeks rebelled against the Sultan of Turkey, which ended in the brutal massacre of the Greek inhabitants of the Island of Chios. In South America, insurrections, rebellions, and liberation movements under Simon Bolivar, San Martin, and Bernardo O'Higgins took power in the former colonial holdings of Spain and Portugal. In all these "insurrections" the agents of Jeremy Bentham had a leading hand. The networks

created by Franklin and Lafayette were brutally massacred in Italy, Latin America, and Spain either by the forces of the Alliance or the insurrectionists themselves.⁶⁸

The revolutions of 1848 were carried out on the same model—with Henry John Temple, Viscount Palmerston, directing the action. As a Tory, Palmerston was nominated Lord of the Admiralty in 1807, became Secretary for War in 1809, switched to the Whig Party in 1830 with the change in administration and became Secretary for Foreign Affairs, an office he held except for a six-month period, until 1851. As a close associate of Bertrand's grandfather, Lord John Russell, Whig Prime Minister, he directed the revolutions of 1848 as a way of destabilizing Europe to Britain's advantage. Using the Masons as the vehicle for control, he created the anarchist movements called Young Italy, Young Poland, Young England (under the supervision of Disraeli), and Young Switzerland. His Young America was the cover for the agents centered around August Belmont who plotted the American Civil War.⁶⁹

It is appropriate to mention the case of Karl Marx.⁷⁰ Marx was created by the British, who controlled him through cotton magnate Frederick Engels and British Museum director David Urquhart. Marx was groomed as a spokesman of "rational" anti-industrial capitalism. That his prodevelopment Neoplatonic impulses frequently broke through their control—as in the case of Marx's support of Abraham Lincoln—was not their fault. Marx's story exemplifies the way in which British radical movements weakened the Neoplatonic networks of republicanism. Although Marx's home town of Trier had been a hotbed of ferment in support of Franklin and the American Revolution, and although Marx displayed his own Neoplatonic commitment to science and progress throughout his life, he was roped in by the British radical movement to identify socialism—a movement controlled by Britain—and not capitalism as the only vehicle for

progress, and thus was led to regard the Jacobins as the precursors of "scientific socialism." Likewise, he was led by Engels to believe that the British System is the only form of capitalism.

Offered free access to the British Museum, Marx was fed convenient documentation by David Urquhart, the St. John Philby of his day, to charge Lord Palmerston with being in the pay of the Russians! But for Palmerston, Marx had value as the leading figure of a rational brand of socialism—as opposed to the rabid nihilism of Stirner, Proudhon, and Bakunin—to thus capture a broader spectrum of the pro-republican movement.⁷¹

Beyond Jacobinism: The Aquarian Conspiracy

In its creation and use of Muslim fundamentalism, radical socialism, and terrorism, the British oligarchy is playing the same game today as it played in the nineteenth century. With the Carter administration in power, they have gone a long way toward realizing Cecil Rhodes's dream of gaining control of the United States. Now they operate freely out of Washington, as well as out of London.

But within the oligarchy, the same factional differences that erupted at the Coefficients dinner table split their ranks today. Now the stakes are higher. Kooks Carter and Zbigniew Brzezinski can plunge the world into nuclear destruction unless they are kept under a constant control.

Today, the irrationalist tendencies unleashed by the kooks are threatening a wave of mass psychosis on a scale matched only by the Roman Empire. The 1980 book by Marilyn Ferguson, *The Aquarian Conspiracy*, can be considered the kook manifesto. Ferguson describes the mass brainwashing of the American population—through drugs, cybernetics, extrasensory perception, primal scream therapy, transactional therapy, biofeedback, meditation, transcendentalism,

holistic medicine; in short, all the kook spin-off cults of the drug counterculture of the 1960s and 1970s. She acknowledges that the Aquarian conspiracy is the "Open Conspiracy" of H. G. Wells.

What is at stake here is more than the use of the unwashed environmentalist movement as a battering ram against industry and science. The issue is to destroy the human soul of the American people—transforming the United States into the Brave New World that Aldous Huxley set as his goal when he started the drug counterculture in the United States in 1937.

Ferguson proudly claims that the Aquarian conspiracy has seized at least 25 million Americans—including those in the top ranks of government. "There are legions of conspirators. They are in corporations, universities, and hospitals, on the faculties of public schools, in factories and doctors' offices, in state and federal agencies, on city councils, and the White House staff, in state legislatures, in volunteer organizations, in virtually all arenas of policy-making in the country."⁷²

Touted as a new "mystic religion," the Aquarian conspiracy is the Nazi embrace of irrationality. Psychosis is forced upon the individual, using many different methods—including drugs, sensory deprivation, primal scream therapy, and other forms of torture—until the individual surrenders his or her mind, eventually becoming a conspirator also.

Ferguson documents that the cult has penetrated the top echelons of government, industry, and the Pentagon. "Awareness" is now a required part of training for the armed forces.⁷³

She identifies Zbigniew Brzezinski, the National Security adviser, as a conspirator, citing Brzezinski, who regards Islamic fundamentalism as a "bulwark against communism," as saying: "This is why the search for personal religion, for direct connection with the spiritual. . . . Ultimately, every human being, once he reaches the stage of self-con-

sciousness, wants to feel that there is some inner and deeper meaning to his existence than just being and consuming, and once he begins to feel that way, he wants his social organization to correspond to that feeling. . . . This is happening on a world scale."⁷⁴

There is no question that the Aquarian conspiracy is aimed at destroying the United States as a nation. Ferguson proudly cites the kook erosion of the U.S. military: "In many ways the military, with its guaranteed financial base, has more opportunity to fund innovation than any other institution. Jim Channon, a lieutenant colonel in the army public affairs office in Los Angeles, created a hypothetical First Earth Battalion, a futurist vision of what a transformed military might be like. The soldiers of the First Earth Battalion seek nondestructive methods of conflict resolution. Their first loyalty is to their planet. After Channon introduced the notion at an army think-tank in Virginia, he was inundated with requests for more information. The army's Task Force Delta authorized him to prepare a multimedia presentation of the First Earth Battalion, an idea that seems to generate the response William James called 'the moral equivalent of war,' a sense of purpose as urgent as the confrontation of danger, but without the violence.

"Task Force Delta, itself the army's tool for innovation and transition, includes systems theorists, semanticists, and specialists in personal growth and the psychology of stress."⁷⁵

Ferguson herself runs a Congressional Clearinghouse for the Future in which over a hundred U.S. senators and representatives are gathered for monthly brainwashing sessions.

But, of course, Marilyn Ferguson did not conjure up the Aquarian conspiracy by herself. Her book is but a popularization, written under the direction of Willis Harman, the author of the study that is the real Aquarian conspiracy—a May 1974 study by the Stanford Research Institute entitled

Changing Images (Contract Number URH (489)-2150, Policy Research Report #4/4.74), prepared by the SRI Center for the Study of Social Policy, Willis Harman, Director.⁷⁶ The 319-page mimeographed report was prepared by a team of fourteen researchers and supervised by a panel of twenty-three controllers, including Margaret Mead, B. F. Skinner, Erwin Laszlo of the United Nations, Sir Geoffrey Vickers of British intelligence, and others. It was done in tandem with the Tavistock Institute.

The Stanford study begins with the argument that the fundamental conception of what mankind is, and the "image" that mankind has of itself, determine the behavior of mankind. To change mankind's behavior away from industrialism into "spiritualism," one must first force a change in mankind's "self-image," its fundamental conception of what mankind is. To quote:

"Images and fundamental conceptions of human nature and potentialities can have enormous power in shaping the values and actions in a society. We have attempted in this study to:

"(1) Illuminate ways our present society, its citizens, and institutions have been shaped by the underlying myths and images of the past and present.

"(2) Explore with respect to contemporary societal problems the deficiencies of currently held images of mankind and to identify needed characteristics of future images.

"(3) Identify high-leverage activities that could facilitate the emergence of new images and new policy approaches to the resolution of key problems in society. . . .

"We use 'image of man' (or man-in-the-universe) to refer to the set of assumptions held about the human being's origin, nature, abilities and characteristics, relationships with others and place in the universe. A coherent image might be held by any individual or group, a political system, a church or a civilization . . . most societies have an image of

man which defines his social nature, for example. . . . An image of man is thus a Gestalt perception of humankind, both individual and collective, in relation to the self, others, society and the cosmos. . . . For most, however, assumptions about the nature of human beings are held subconsciously. Only when these hidden assumptions are recognized and brought into awareness is an 'image of man' constructed. *Then the image can be examined carefully and with perspective, to be retained, discarded or changed.*"

The SRI report proceeds to declare that in our present society, the "image of industrial and technological man" is obsolete and must be "discarded":

"Many of our present images appear to have become dangerously obsolescent, however. An image may be appropriate for one phase in the development of a society, but once that stage is accomplished, the use of the image as a continuing guide to action will likely create more problems than it solves. . . . Science, technology and economics have made possible really significant strides toward achieving such basic human goals as physical safety and security, material comfort and better health. But many of these successes have brought with them problems of being too successful—problems that themselves seem insoluble within the set of societal value-premises that led to their emergence . . . Our highly developed system of technology leads to higher vulnerability and breakdowns. Indeed the range and interconnected impact of societal problems that are now emerging pose a serious threat to our civilization . . . If [our] projections of the future prove correct, we can expect the associated problems of the trend to become more serious, more universal and to occur more rapidly."

Therefore, SRI concludes, we must change the industrial-technological image of man fast:

"[our] analysis of the nature of contemporary societal problems leads to the conclusion that . . . the images of man

that dominated the last two centuries will be inadequate for the post-industrial era."

The SRI planners point out that the industrial nation-state is the one supporting the image of "economic man," but that "the industrial state at this point has immense drive but no direction, marvelous capacity to get there but no idea of where it is going. Somehow the breakdown of the old images has seemed to lead more to despair than to a search for new images. Despite the pessimism implied by a lagging dominant image, there are numerous indications that a new, anticipatory image of humankind may be emerging:

- Youth involvement in political processes.
- Women' liberation movement; black consciousness, etc.
- Youth rebellion against societal wrongs.
- Emerging interest in social responsibility of business.
- The generation gap implying a changing paradigm.
- The anti-technological bias of many young people.
- Experimentation with new family structures and inter-personal relationships.
- The emergence of communes as alternative lifestyles.
- The emergence of the conservation/ecology movement.
- A surge in interest in Eastern religious and philosophical perspectives.
- A renewed interest in "fundamentalist" Christianity.
- Labor union concerns with quality of the work environment.
- An increasing interest in meditation and other spiritual disciplines.
- The increasing importance of "self-realization" processes.

"These disparate trends do not, when taken individually, signify the emergence of a new image of human being; yet when they are considered collectively, they suggest substantial societal stirrings which may eventually emerge into a new and guiding image."

Is the Aquarian conspiracy to be the realization of H. G. Wells's plans for a world "police of the mind?"

Science, Philosophy and Republicanism

“All Europe is on our side of the question, as far as applause and good wishes can carry them. Those who live under arbitrary power do nevertheless approve of liberty, and wish for it; they almost despair of recovering it in Europe; they read the translations of our separate colony constitutions with rapture; and there are such numbers everywhere who talk of removing to America, with their families and fortunes, as soon as peace and our independence shall be established, that it is generally believed we shall have a prodigious addition of strength, wealth and arts, from the emigrations of Europe; and it is thought that, to lessen or prevent such emigrations, the tyrannies established there must relax and allow more liberty to their people. Hence it is a common observation here that our cause is the cause of all mankind, and that we are fighting for their liberty in defending our own. It is a glorious task assigned us by Providence; which has, I trust, given us spirit and virtue equal to it, and will at last crown it with success.”

—Benjamin Franklin

A new age was dawning for mankind. America was to be a model for republicans everywhere.

The celebration of that victory still rings forth in the music of Mozart and Beethoven and the poetry of Schiller. For the first time in centuries, a humanist, republican tendency took power in its own name. The Dudley faction in Tudor England, or the Colbertistes in France, could use those regimes to make real strides forward, to build mines and canals, to support new industries and increase commerce, to educate masses of the people, but always they worked through the fixed institution of the monarchy, the weakness of the monarch, and the ever present problem of hereditary succession.

The great historical advantage of the United States, its Constitution, was the victory that consolidated the republic after the fighting had stopped.

The U.S. Constitution establishes the founding fathers as a Neoplatonic humanist tendency beyond any reasonable doubt, and exposes as fraud the contention that Franklin, Alexander Hamilton, and George Washington were part of the jesuitical, Freemasonic, Enlightenment current that ravaged France.

The Constitution determined that the federal nation would be governed under the conception of natural law, rather than ephemeral political prejudice. As stated in its Preamble, the Constitution was so framed that: "We, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

The new government was provided with strong executive powers in the presidency and a constitutional basis against which all congressional decisions could be appealed; it was

established as a trust for its posterity. This was no social contract, no mediation or bargain between opposing interests, no jesuitical, Talmudic, Nichomachean ethics. This was the realization in life of the project to form constitutional republics which Plato devoted himself to.

The British System operates by a so-called unwritten constitution, which means that political decisions can only be appealed to a body of incoherent past precedents. This irrational, anarchistic, free trade in justice is the cover for the lack of justice. As Plato himself noted, a constitutional government is not the highest form of a republic. But for a republic to found itself only upon principles of natural law which are presumed to be self-evident guides to the citizen—without the need of a constitution as a mediating body of positive law—demands the highest moral and intellectual qualities of the citizenry. Plato did not find such a citizenry in his day, nor have we yet. A body of positive, constitutional law is a necessary guide to a republic. A parliamentary aristocracy such as Britain, which operates without a constitution, is not above law, but beneath it.

Alexander Hamilton not only played a major role in drafting the Constitution, but as the first Secretary of the Treasury, he wrote three documents that put forward the fundamentals of the American System of political economy. The government would not be shackled by British free trade doctrines, but would support free enterprise, with a commitment to industrial development. The country would decisively reject a future of rural idiocy as Lord Shelburne—and his American spokesman Thomas Jefferson—yearned for. Hamilton's Reports on Manufacture, Credit, and Banking to the Congress are the three documents that, with the Constitution, laid the foundation for the republic. Hamilton's founding of the First National Bank of the United States established a national credit policy which to this day distinguishes American from British banking. As one American

banker recently expressed this point upon his return from a conference in London, it is the tendency of the British banks to seize collateral at the first opportunity, to perpetrate the process of asset-stripping; American bankers will make every effort to rescue a customer who is in trouble by reorganizing his debt in order to keep industry afloat.

Hamilton's *Report on the Subject of Manufactures* is more than a statement of economic policy; it is the putting forth of principles that determined that despite every internal subversion by the British, even to the present day 70 percent of the American people still maintain, if painfully, a sense of national purpose and a commitment to progress, and thus revile the environmentalists and find men like Wells and Russell abhorrent psychotics. This is the bulwark against the Aquarian conspiracy.

The significant fact of national life that rescues the American citizen from the forelock-tugging obscurity of the typical British subject, is that progress has been a presumed backdrop to national life. No American could survive by reliving the life of his father, far less his grandparents'. Each generation was expected to "get ahead." The qualities of mind, alertness, inventiveness, the ability to assimilate new skills, to quickly become accustomed to new technologies are precisely those qualities that assure that every citizen can have a moral certainty about his own human identity. The British aristocrat looks into his mirror and sees there a chattering baboon. Not so the republican American who can gauge his own worth against real accomplishments.

Hamilton's *Report on Manufactures* of 1791 was not merely a proposal that the government support industry, nor a rebuttal of Lord Shelburne's plans to turn the United States into thirteen semicolonies by forcing the country to become an agrarian nation; it was a humanist manifesto.

In replying to the proposition that agriculture is more productive than any other industry, Hamilton wrote: "One

of the arguments made in support of the idea may be pronounced both quaint and superficial. It amounts to this—that in the productions of the soil, nature cooperates with man; and that the effect of their joint labour must be greater than that of the labour of man alone.

"This, however, is far from being a necessary inference. It is very conceivable, that the labor of man alone laid out upon a work, requiring great skill and art to bring it to perfection, may be more productive, *in value*, than the labour of nature and man combined, when directed towards more simple operations and objects: And when it is recollected to what an extent the Agency of nature, in the application of the mechanical powers, is made auxiliary to the prosecution of manufactures, the suggestion, which has been noticed, loses even the appearance of plausibility."¹

Value, as Hamilton states, is located in man's ability to command and extend the forces of nature. Hamilton decisively rejected the idea of appropriate technology as un-American. Productive labor commands capital, controls high technology; labor-intensive jobs that "free" man from dependence on machinery reduce man to the level of a beast of burden, to the level of Bentham's ass.

It is this concept of value that is the basis for law, because it guarantees the conditions under which the republican form of government can succeed. The majority of citizens of a republic must be capable of recognizing and accepting the leadership of men who will make political decisions based upon the dictates of reason.

As Plato knew well, the bronze-souled peasant, with a vocabulary of perhaps 500 words, does not have that capability, but is naturally susceptible to being manipulated by the bestial cultists, such as the Ayatollah Khomeini. How can a peasant contemplate his own reason until he has brought it to use by being taken outside the repetitive round of his life and into the industrial age, both directly through introduc-

tion to a higher level of consumer and producer goods, and indirectly through his children who move to an urban environment and transmit that new culture back to the peasant?

The Russellite faction of today, Willy Brandt, Ramsey Clark, and the U.S. State Department team now ruling in Iran, have coined an incredible new word: *ethnocide*. This is supposed to be the "crime" of bringing a rural, backward peasantry up to the level of Western industrial culture. Their *ethnic* primitive, bestial cult superstitions have been taken away from them by introducing them to modern technology and science. This is the crime for which the Khomeini government wishes to try the deposed Shah. He introduced nuclear power into Iran, and is therefore guilty, along with the Western nations, of ethnocide against the country's backward peasantry.

By that criterion, Jesus Christ and the Christian Fathers are guilty of ethnocide, because they fought to extirpate the hideous Roman cults. So is Mohammed. So too, Dante, who created the Italian language so that an illiterate peasantry could have a language in its own tongue qualified to ennoble their thinking and express the highest thoughts of which man is capable. Shakespeare is also guilty of this crime.

A republic cannot survive unless the majority of its citizens are educated at least to the level of silver souls. In Dante's words, if they have not left the Inferno of mere sensual existence to at least enter the doors of Purgatory. The individual in Purgatory will not have given up the pursuit of earthly joy, but he will be governed in that pursuit by what he understands to be moral principle. He will look for his rewards for a job well done. Only a small Neoplatonic elite, the philosopher kings, the appropriate leadership of a republic, will have passed beyond Purgatory to Paradise.² These are the golden souls, whose reward is directly in their own ability to create for mankind, whose earthly rewards are important only because they allow a higher accomplishment.

Hamilton's report set the policy that created the necessary conditions to prevent the formation of a peasantry in the United States. By a process of internal improvements, the American farmer, the pioneer, became an industrialist of the land, never a peasant. The same policy assured that the city worker, particularly the emigrant, who as Franklin predicted flocked to the new world, would not develop as a class in itself. The typical British worker, if asked, identifies himself as of a lower class, a worker. This is his identity. The American rejects this fixed peasant sense of himself. He identifies himself as middle class—a citizen. He recognizes national—not class—interest, as the basis for his political decisions, so long as the nation is reasonably committed to progress. Only in times of severe economic stagnation does this republican identity, lawfully, break down. But at those times the industrialist also has ceased to think as a republican and is narrowly focused on his own mere survival. It is the economic stagnation of the last thirty years that has created the susceptibility to the Russell-Huxley drug cult among the urban population, who see no hope of integrating themselves into the "American dream."³

Plato's method, the hypothesis of the higher hypothesis, and the practical necessity for progress are correlated in a republic. As Plato shows in his *Timaeus*, it is the practice of real science which unifies them.⁴ The scientist studies the universe by a succession of hypotheses. He knows the universe by his ability to formulate a continuous succession of improved approximations. He tests their validity practically in the domain of economic progress. Hamilton's *Report* was the application of Plato's method to the practice of the new republic. His formulations rested on the practical accomplishment of the French Minister Colbert, who was responsible for launching the industrial development of France under Louis XIV, making it the leading industrial country until the nineteenth century; and on the theoretical discov-

eries of Gottfried Wilhelm Leibniz, who first formulated the necessity for a combined high rate of capital formation and a rising standard of living as the precondition for republican political economy.

Over the years, Hamilton's American System has been an open subject of debate, to be defended by the Whig current in American politics and to be attacked and subverted by the British-directed Jacobin-democrat tendency of Thomas Jefferson and Andrew Jackson. But almost from its writing, despite the later important efforts of Edgar Allan Poe and others, the Platonic conceptions on which that policy was based began to be buried and obscured as the political level of the country declined. Only in the last ten years have these assumptions basic to the survival of the nation been revived in the writings of Lyndon H. LaRouche, Jr. LaRouche has taken the Leibniz formulation of political economy and made that the explicit basis for the solution to the question "How do we know what is true?" By demonstrating that industrial development is the final proof of scientific correctness, LaRouche has developed the premises of Hamilton's report to show that the question of science is the issue today upon which the fate of posterity depends. He has given a rigorous basis to the average American's horror at the "right-to-die" movement and similar genocidal dark ages perspectives which fill the popular press. We need a growing population to make and realize scientific discoveries at the accelerating rate necessary for human survival.

From Jefferson to Roosevelt

The weakness of the United States, even in its beginnings, is epitomized by the acceptance of Thomas Jefferson as President, although he opposed every principle for which the republic was established. Jefferson, an associate of Shelburne and a covert supporter of Burr, fully endorsed Shel-

burne's attempt to turn the United States into a plantation economy. Jefferson's ugly character and his claim to public office both were rooted in his association with the slave-owning southern planter class which aspired to become an aristocracy.⁵

The southern planters, with notable exceptions like George Washington, had supported the revolution, but their goal was to gain a degree of financial and political flexibility from their British creditors, not to establish an industrially vectored republic. Their perceived interest and Lord Shelburne's coincided. Increasingly, a section of New England shipping interests was brought into alliance with southern plantation owners. These families, like the New England Russells, were cut into the British East Indies dope trade and were given the franchise on shipping slave-labored cotton from the South.⁶

The Tory city of New York acted as a credit agency for the City of London. Here the Morgans were established by the Baring brothers. Here August Belmont came to act as an agent for the Rothschilds and set up the Baruchs, the Loeb's, and the Seligmans as investment bankers who would run the southern cotton trade. Here, in 1843, six years after Belmont arrived in the city, the B'nai B'rith was formed as the instrument of these Rothschild banking networks.⁷

New York City was also the center of operations for the traitor Aaron Burr, whose Bank of Manhattan was created as the counter to Hamilton's National Bank.⁸ This associate of Jeremy Bentham and Thomas Jefferson is the real founder of the Democratic Party as the Jacobin opposition to the Federalists.

The destruction of the pro-American Lafayette tendency in France by the Jacobin Terror was used by the British to confuse American Federalists like John Adams, presenting these patriots with the false alternatives of either the French terror or British free trade. As the United States suffered

economically from the British blockade, traitors surfaced to urge coming to terms with the British.

The geopolitical aim of the British was to "balkanize" North America. They sponsored Burr's attempt to set up a separate western colony, and fed every separatist tendency in the new nation. Northern abolitionists as well as southern planters found a spiritual home in London. The mystical transcendentalists led by Longfellow and the environmentalist Thoreau were sponsors and sometimes funders of the radical abolitionists like William Lloyd Garrison, who called upon the North to secede from the South, or the lunatic John Brown, who sparked the bloody slavery war in Kansas.⁹

Yet, despite the internal subversion and external economic warfare run against the United States by the British, the predominant tendency in the country, even in periods of retrogression such as the Jackson presidency, was defined by the Whig current that fought for the American System. The United States maintained the highest rate of literacy in the world. The music of Mozart and Beethoven was performed throughout the country. Schiller's plays as well as Shakespeare's were played on popular stages. The level of culture was so high that, even as early as the second Continental Congress, a proposal that German become the national language was defeated by only one vote. Most Americans were not only literate but bilingual, and Greek and Latin were customarily taught in secondary schools. The American frontier is appropriately characterized not by the image of backwoods backwardness painted by the Jacobin historian Frederick Turner, but by the tall figure of Abraham Lincoln, the magnificent product of that culture. If Lincoln was by and large a self-educated man, the resources and inspiration for that education came from the Whig circles in which he mixed, and from the Whig periodicals like those edited by Mathew and Henry Carey and Edgar Allan Poe. The frontier

and the entire country were dominated by a spirit of growth and inventiveness; opportunity was everywhere.

Abraham Lincoln defeated Britain's attempt to use the evil of slavery to divide the nation in two, but his assassination by masonic and Jesuit networks was disastrous for the nation. The peace-winning strategy he fought for—to integrate the South as soon as the war ended into the Northern industrial economy—was sabotaged by radical Republicans who used the same indefensible argument Henry Morgenthau promoted after World War II: guilt and the need for retribution. The South was left open to carpetbaggers to strip it, and slavery was replaced by a more impoverished plantation system.¹⁰ Worse still, despite the fight put up by Henry Carey after Lincoln's death, the Seligmans took control of President Ulysses Grant. Under their pressure, the United States resumed specie payment in 1873, causing a sharp deflation and restriction of credit available for investment. Not only was the Whig strategy for the South destroyed, but industry in the North was forced to contract. As a result there was mass labor unrest, which seemed to pit worker against capitalist and left the field wide open for British anarchists.

The Civil War was the last great victory against the British by Whig forces. By 1910, the country had so forgotten its own roots that the pompous travesty, Theodore Roosevelt, could stand before an English audience at London's Guildhall in 1910 and say:

"In Egypt you are not only the guardians of your own interests, you are the guardians of the interests of civilization. Now, either it is or it is not your duty to establish and to keep order. If you feel that you have not the right to be in Egypt, then, by all means get out of Egypt"—so that the United States could pick up the white man's burden to police the drug trade. But, if the British stay, Roosevelt admon-

ished, "show that you are ready to meet in every deed the responsibility which is yours."¹¹

And the greatest American general of the twentieth century, Douglas MacArthur, could cite Theodore Roosevelt as a great President!

By the time Roosevelt made that speech the thread of Neoplatonic thought that had linked one generation to the next since the founding fathers had been snapped. The fact that Lincoln and McKinley had been assassinated was important, but not decisive. There was no longer an institution in the United States that resembled the Neoplatonic cross-Atlantic networks of Benjamin Franklin, Washington, and Hamilton. Whig impulses remained, but they were subterranean, unable to resist the growing British hegemony over the United States government. The United States had been a threat to the survival of the oligarchy, a beacon to republicans everywhere. With the presidency of Theodore Roosevelt, the United States began to be turned into a puppet ally of the British aristocracy. Rhodes's project could succeed.

The Roots of the American Revolution

Now in this period of the most dire crisis the United States has faced since the Civil War, it is time to pick up the thread of humanist thought that built the American republic. From the seventeenth century onward, there had been a humanist force in the United States that reached back to the scientific and political networks organized by Jean-Baptiste Colbert and Gottfried Wilhelm Leibniz, and that recognized its own ancestry and purpose.

Leibniz stands out as the scientist and political leader who gave decisive singular impulse to this tendency. Over the entire sweep of known history, there have been a handful of individuals who have made a unique and irreplaceable contribution to the human species: Plato, the Christian Fathers,

Nicholas of Cusa, Dante—and a few others. Leibniz is one of these. He was part of the current begun by Dante and re-inspired by Nicholas of Cusa that initiated the great Florentine Renaissance. As the sixteenth century drew to a close, Shakespeare, Marlowe, Kepler, Bruno, and Galileo all contributed to the humanist counterconspiracy to the evil Genoese Jesuit alliance that soon was to seize control of England. In Leibniz's own time, Colbert provided the industrial impulse to the development of France. Yet Leibniz was unique; he can properly be said to be both the founder of modern science and the founder of modern political economy.¹²

Just as Leibniz drew out the implications of what had otherwise been algorithms, merely useful formulas, and elaborated the discipline of calculus, so he founded the science of dynamics by locating the crucial importance of energy rather than simple force as a determinant of physical processes. This accomplishment was directly connected to his work with steam and combustion engines.

It was *not* as a result of this work that he came to formulate the fundamental question of political science that must be solved in practice at each given stage of human development: How must profit be reinvested to guarantee the highest possible rate of capital formation while maintaining the highest possible standard of living for the population? The reverse was the case.

All of Leibniz's major achievements followed from his theorem of perfection, which he elaborated from Plato's method:

Since God is all-wise and all-powerful he must have created the universe perfect; therefore the universe must be self-perpetuating (God is not Newton's clockmaker who must constantly intervene with miracles to rewind the universe). How then is God presently effective in the universe? And how can one account for the existence of evil?

Leibniz's answer to the apparent paradox is that the

universe is both perfect and perfectible. At every given stage God has chosen an optimal geometry which maximizes perfection for the whole. This perfection is not a summation of individual goods. God is not Adam Smith's "invisible hand," and he does not operate the utilitarian calculating machine to determine the greatest good for the greatest number. The universe as a whole has a perfectibility that is determined by maximizing the rate of progress toward the perfection of which it is capable. Evil exists as the shortcomings of any existing level of development. God intervenes in the universe to determine which of all possible future worlds is most perfect and therefore to be realized as the next step in the universal line of world development. It was this perfection theorem which Jesuit trainee Voltaire blasphemed as moral indifferentism when his Dr. Pangloss in *Candide* greets every possible misfortune with the homily: This is the best of all possible worlds.

God's intervention into the universe must occur at the points of singularity that connect two orders of lawfulness in the present reality and future possibility. The agency of that intervention is scientific discovery. Through one such significant breakthrough the course of the universe as a whole can be changed. Behind any set of given rules which seem to describe the universe, any axiomatic assumptions, any given level of development or technology, there lie both the possibility and the necessity for future development. No given axiomatic assumptions can describe the real process of universal perfection. Riemann's treatment of higher-order manifolds is the conscious elaboration of Leibniz's perfection theorem.

The breadth of Leibniz's achievements, spanning science, political economy, and philosophy, was critical for his ability to reshape the humanist movement so that it could succeed in the task he put forward: the creation in the new world of a republic free of the fetters of the old, unhindered by monar-

chical forms, colonized by Neoplatonists. While this project was not his alone, he gave it final shape and built those networks which would produce Benjamin Franklin and provide the international framework for the success of the American Revolution under Franklin's guidance. In Berlin, St. Petersburg, and Paris, Leibniz launched scientific academies as the core institutions for the emerging republican tendencies in those nations.

To have the confidence to take on such a task, to have a sufficient sense of internal authority to take responsibility for being God's instrument to change the world, it is necessary to have an independent gauge for judgment. It was the application of his theoretical breakthroughs to practical accomplishment that gave Leibniz the independence and confidence in his own ability to determine natural law and to resist the weight of slander and black operations the British Royal Society organized against him. A political leader cannot be guided by opinion, cannot rest on the approval of his peers for support. He must be right, know that he is right, and act on the basis of that knowledge.

General Douglas MacArthur kept a framed quotation from Abraham Lincoln in which Lincoln declared his indifference to popular applause: "I do the very best I know how. . . . If the end brings me out all right what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference."¹³

Benjamin Franklin—notable scientist, political theorist, and revolutionary politician—was the American leader most like Leibniz. Boston, where he was born, was settled by a Neoplatonic elite whose "theocratic" conception of the state was closely modeled on Plato's *Republic*. The original founders of Massachusetts conspired with John Milton and the Commonwealth Party in England to transplant their otherwise defeated Tudor Renaissance faction to the New World. After the death of Cromwell, the colony came under heavy

attack from the British, who used economic and political pressure and internal subversion to suppress the Neoplatonic leadership. The famous Salem witchcraft epidemic was the result of the preaching of a British fundamentalist minister who toured the country. By the eighteenth century, Massachusetts had fallen into a fortress mentality, which Franklin among others resented, but the original impulse had not been lost. Franklin left Boston for the freer environment of Philadelphia, which was established by the English Quaker Penn family and had a large German settlement.¹⁴

James Logan, the Penn family agent for the Commonwealth of Pennsylvania, was a man of significant accomplishment as both a classical scholar and a scientist. He maintained correspondence with Europeans in the Leibniz networks in the French and German academies, whose journals published his criticisms of Newton's *Principia* and his various mathematical articles, which were boycotted by the Royal Society.¹⁵ When Franklin came to Pennsylvania Logan recognized his promise, encouraged his political development, and urged him to begin his experiments with electricity.

To compare Franklin with Leibniz is to see at once the major vulnerability of the American Revolution. Franklin in writing the report of his electrical experiments takes a number of jibes at the inane Newton who gloated "I do not make hypotheses." In fact, Franklin deliberately records his own incorrect hypotheses, commenting that they will help future investigators fully as much as his happier discoveries, by pointing out wrong pathways to be avoided, and by showing the mental process he followed which led him to make correct hypotheses. Yet Franklin never discovered the hypothesis of the higher hypothesis, Plato's method, as his subject. Nor did Alexander Hamilton or George Washington.

Their work is grounded in a commitment to progress, to natural law, but their failure to make explicit the Neopla-

tonic epistemology behind that commitment was a vulnerability, which made possible the slander that they were products of the Jesuit Enlightenment. This weakness became glaring in the case of John Adams, who relied on political repression rather than mass education to resist Jacobinism, and who failed to identify the British enemy behind these Burr operations. Even more disastrous, this weakness allowed Thomas Jefferson and the worse Andrew Jackson to be considered as qualified for the presidency of the United States.

Benjamin Franklin was cast in the model of G. W. Leibniz, but he was not a Leibniz, and by that difference the United States was weakened.

It was this weakness, carried forward, that has allowed Cecil Rhodes's Round Table jesuitical conspiracy such a large measure of success in the United States today; which has made credible the political candidacies of individuals like George Bush and Edward Kennedy who state a public preference for the British parliamentary system over the U.S. Constitution. It is this which has allowed the Kennedy machine and the Round Table Council on Foreign Relations such latitude in using the antiscience environmentalist movement to shut down industry.

Creating a New Renaissance

During the course of the nineteenth century, the potential for an international republican alliance existed only to be repeatedly shattered. The Cincinnatus Society formed by George Washington, the Marquis de Lafayette, and Baron von Steuben representing German republicans, had the promise of being the international Neoplatonic elite which could bring such an alliance about; but the French revolution destroyed that immediate potential. The basis for such an alliance has only been firmly re-created over the past fifteen

years with the founding by Lyndon LaRouche of the International Caucus of Labor Committees as a new Cincinnatus Society. This time there is no margin for error, no tolerable epistemological weakness. The fate of humanity, literally, hangs in the balance.

LaRouche himself is very much the product of these times, although his personal qualifications and his training place him squarely in the Neoplatonic tradition. Like Leibniz, whom he studied carefully in adolescence, LaRouche is both a scientist and a political economist. Like Franklin, he was born of New England Quaker parents. It was not an unimportant part of LaRouche's training for the critical international role he plays today, that he had experience combating Bertrand Russell's networks at an early age.¹⁶

LaRouche's parents were involved in a battle over many years to prevent the Friends Service Committee from misappropriating funds which had been left in trust to the Society of Friends for the furtherance of the Christian religion.¹⁶ This principled struggle subjected him and his family to the kind of targeted harassment that taught him to recognize a British dirty operation at a young age. More important, his parents' staunch Whig conservatism gave him a more intimate connection with that tradition than many other less fortunate people of his generation. But he also learned early that this tradition was not sufficient to win the United States from the path of liberalism and disaster.

LaRouche's success in rebuilding a Neoplatonic institution—after 200 years in which the tradition suffered attrition and a fifty-year period in which even the remnants of such an institution did not exist in the United States—comes from the quality of his own scientific breakthrough. Through his elaboration of Plato's principle, LaRouche has been able to make the method of the higher hypothesis directly accessible to his own immediate associates and by application to the

broader public. His importance as an American political leader and now a presidential candidate is undoubted, but the major significance of his work is international. It is by the application of his method to the solution of the international monetary crisis that LaRouche has laid the basis for the final defeat of the British geopolitical strategy for a new dark age.

In 1975 LaRouche proposed the formation of an International Development Bank, which would replace the International Monetary Fund.¹⁷ In place of the IMF oligarchical policy of reducing the world's population by 2 billion people in the developing sector, the new bank would function as an international Hamiltonian bank, issuing credit to the industrial Western nations and Japan and India to support their export of high-technology capital goods to the Third World. In other words, the LaRouche policy is explicitly ethnocide: the export of the potential for industrial development to the underdeveloped nations.

The accelerating tendency for a severe industrial depression in the advanced-sector nations would be reversed. The developing nations would be rescued from a self-perpetuating situation in which they were reduced to being semi-agrarian colonies of the West, to be within a twenty-year period on the road to parity with the West industrially. Immediately the IMF policy of withholding credit to the Third World for imports necessary to support life on the pretext of forcing the repayment of outstanding debt would be halted. Such debt merely represents the failure of Western nations to export technology at a sufficient rate in the past—where it is not the calculated result of colonial exploitation.

LaRouche's proposal, circulated to leaders of every European country, the Soviet Union, and throughout the Third World, called forth an immediate response. His formulation was coherent with the 1967 humanist document issued by Pope Paul, the *Populorum Progressio*. It found a response in

the best thinking of a circle of European leaders including former associates of General de Gaulle, French president Giscard d'Estaing, West German Chancellor Schmidt, Soviet Chairman Brezhnev, and the German banker Jürgen Ponto, who was murdered for his pioneer efforts in implementing LaRouche's IDB proposal. This was the thread of the Rapallo agreement on an augmented, international scale. In a period in which not only depression and mass starvation, but a possible global thermonuclear conflict loom imminent, this time Rapallo cannot be sabotaged. In July 1978 Giscard and Schmidt announced their creation of a European Monetary System, which would in its first stage act to stabilize international currency, and in its second planned phase become the instrument for undertaking precisely those credit-extending policies LaRouche had put forward in his IDB policy document.

At the time of the American revolution, the sovereignty of the new nation depended not only on its own armed militia. Benjamin Franklin had succeeded in bringing together a League of Armed Neutrality in Europe that threatened to make the revolutionary war into a world war, if the British did not grant the colonies their freedom. Now the new Cincinnatus Society has created the embryo of an international alliance which could defeat the British, given sufficient resolution of the leadership of that alliance.

Were it not for the existence of LaRouche's alternative to the British dark age policy, there is no question that the United States would be finished as a republic, and humanity as a whole threatened with nuclear extinction or at the least hideous cultural retrogression as the consequence of a new period of wars.

In his *Introduction: Plato and the New Political Science*, LaRouche identifies the importance he places upon Plato's method. He writes: "Platonic ideas, properly so termed, take as their subject the characteristic features of the mental

processes by which hypotheses concerning empirical scientific knowledge are formed. It is therefore such Platonic ideas which rightly appear very modern to informed readers today. . . . We, today, must pursue the same method if we are to arrive, at last, at abstraction of sets of principles which account for the ordered course of the history of civilization in the past, and into the future. Here is the practical importance of historiography to every citizen, whether a public official or an individual man or woman lacking any conspicuous status in public affairs. What we do—or fail to do—in the present, in our here and now, determines how we and others shall live in our own personal future and in the future of our posterity. Our actions do not *entirely* determine such consequences; others, present and future, will also shape the course of history.

"What the future will be can be adduced implicitly from the characteristic features of those assumptions which are variously explicitly and unwittingly embedded in the prevailing weight of individual decisions. If we are not to play roulette with the fate of present and future generations, if we are to give assured meaning to our individual living and having lived, we must know that we have discovered and are self-governed by efficient knowledge of the sets of principles which do in fact govern the historical process. It is so to determine the present and future that we devote ourselves to rigorous study of the past. We cannot adduce efficient principles from the idiosyncrasies of the social order as defined by the here and now. We cannot attribute wisdom to mere prevailing opinions of the present, whether scholarly or vulgar. We must know those principles which transcend all 'heres and nows,' an achievement which can be effected by no other method than the poetic principles employed by Plato."¹⁸

LaRouche's first major breakthrough was to reconceptualize Leibniz's perfection theorem in terms of modern physics

and its application to political economy. He denied that the Second Law of Thermodynamics is globally applicable to the universe. While any given physical system will tend to run down, to become increasingly entropic, the universe as a whole is, in his word, negentropic.¹⁹

Erwin Schroedinger had recognized that life is negatively entropic, but he had refused to take the step which would have broken him free from the controlled environment created for physics by Russell and Bohr. Schroedinger reasoned that life must be an unimportant negatively entropic anomaly in the entropic universe at large. Not LaRouche. Since life is not entropic, and the self-evolution of the universe is expressed at its highest potential by man, then the universe cannot be entropic. This principle of negentropy immediately applies to political economy, since each successive stage of the self-evolution of the universe has been accompanied by a higher-ordered energy throughput. In the same way each successive stage of human history has been characterized by a higher per capita utilization of energy, and this energy has itself evolved to become more "energy dense."²⁰ The progress from wood-burning to the combustion engine to the absolute necessity of a nuclear fuel-powered technology is the lawful reflection of the negentropic process of universal development. To reverse that trend and burn wood chips today is to deliberately court biological holocaust and famine.

In the same article on Plato's method, LaRouche discusses how his first theoretical breakthrough was based on his study of the work of Leibniz's student Bernhard Riemann. He continues:

"The writer's very special qualifications in writing this introduction flow from his successful breakthrough in solving the hitherto unsolved but crucial problem of theoretical and applied economics (the problem of developing a predictive

nonlinear model for economic development which recognizes the rate of technological development as primary—C.W.). . . . Although use has been made by others of subsumed features of Bernard Riemann's discoveries in relativistic physics, the essential breakthrough, represented in Riemann's famous 1854 habilitation paper on fundamental physical hypotheses, has not been generally comprehended. Exemplary of that lack of comprehension is the case of Albert Einstein and his collaborator Hermann Weyl, who mistakenly regarded the Einstein general relativity program as 'Riemannian.' In fact, the Einstein program deals only with one alternative, degenerate case of the kind of universe specified by Riemann's notion of fundamental physical hypotheses.

"Through aid of Cantor's development of his own notion of the transfinite, it was made clear to the writer that the $n+1$ generative principle of the Riemannian conception corresponded to the generation of successive transfinite orderings, and not anything like an increase in the number of degrees of freedom in the ordinary sense of aprioristic varieties of non-Euclidean physical geometries. The recognition of this implication of Riemann's work encouraged the writer to adopt a similar approach to solution of the problem of deterministic economic models.

"This has two direct implications for fuller appreciation of the Platonic conception of both the higher hypothesis and the dialectical ontology which flows from the higher hypothesis. First, Riemann's notion of fundamental physical hypothesis is a partial reaffirmation of the Platonic conception for physics. Conversely, the difficulties which have attended generally failed efforts to comprehend Riemann are the result of educational and related indoctrination of physicists in an anti-Platonic epistemological world-outlook. Second, it is, as we shall summarize the proof for this, only in a proper

approach to economics studies that man is able to prove the relative truth or falsehood of scientific conceptions in general.

"The first point is more easily set forth if we consider the second point beforehand.

"The fallacy of all economic doctrines existing prior to the present writer's post-1952 elaboration of his own discovery is that the effort to divine deterministic models for policy-making takes either monetary data or other particulars as if they were self-evident data. Models, either simultaneous linear equations or equivalent procedures, are constructed on the basis of these assumptions. A basic model is constructed on the assumption of no significant technological transformation of the system described. Then, at best, an effort is made to account for the effects of introducing technological transformations to such models. The fallacy of this procedure ought to be obvious.

"As Alexander Hamilton proved, in principle, in his 1791 *Report on the Subject of Manufactures* to the U.S. Congress, the sole possible source of continuing wealth of a society is *increases of the productive powers of labor*. It is that *increase*, and that increase alone, which is the source of wealth; therefore, *that increase must be the primary datum of any economic model*. In other words, only a phase-space datum of an economy can yield a nonparadoxical accounting of the economy.

"Conversely, the effort to debate matters concerning technological progress in terms of accounting-oriented models is absurd, and can yield only absurd answers. . . .

"As man develops beyond a beastlike form of hunting and gathering, he does so through technological innovations. With each stratum of social practice so defined, there is an associated definition of what are ostensibly man-altered primary resources for the society in that technological stratum. In this way, every society encounters a marginal-

resources social cost factor, which bounding condition is of no governing significance except with respect to that and more primitive levels of technology.

"Examining this process in terms of the thermodynamic characteristics of the various levels of technological progress since the Old Stone Age cultures, this process has the following thermodynamical characteristics. At first gridding of the data, we observe a rise in the per capita throughput of useful energy for production, and hence also consumption. With a finer gridding, we adduce an exponential tendency (secularly) for rise in this rate of increase of per capita energy densities.

"There is a further, crucial consideration.

"Examining the process more closely, we note that the total energy throughput of production has two aspects. One aspect is the energy per capita consumed ostensibly in merely maintaining the society and its associated mode of production—as if in a fixed technological mode on the same scale of production. The other aspect is the 'free energy' component per capita. This is the margin of energy which increases the 'reducing potential' of the society (and production), enabling overcoming of marginal-resources limitations, and is the margin of throughput on which expansion and qualitative development of the society and its mode of production depends.

"As society advances (secularly), this ratio of 'free energy' to total energy must increase. However, the per capita throughput merely to maintain individuals and the mode of production also increases as we progress from lower to higher technologies. The combined increase of this base-line throughput with higher ratios of 'free energy' to total energy throughput we term *negentropy*. . . . We live in a universe whose essential nature, whose lawful ordering is such that we, with our negentropic existence, are an integral part of that universe. The fundamental lawful ordering of the uni-

verse therefore corresponds to those aspects of human behavior which correspond directly to the principles reflected in comprehension of the higher hypothesis."

LaRouche's success in creating a Neoplatonic institution from scratch would seem properly astonishing were it not for the equivalent success of his Round Table opponents in attacking the very capacity of Western civilization to reproduce itself by spreading the virus of the rock-drug counter-culture among young people in Europe and the United States. Adolescents are being recruited to Dionysian cult existence fully as evil as that of the Roman empire. Half of the students in some eighth grade classes in the United States already smoke marijuana regularly, perhaps permanently injuring their brains, as well as their immediate capacity for conceptual thought, their potential for maturing to adulthood. The rest tolerate the sound of rock music, convinced by propaganda that this is a legitimate expression of *youth* identity. (It should not be forgotten that the Beatles received the open support of the monarchy.) Parents who face this phenomenon with despair are eager to learn how this could have happened to their children, who is responsible, but most important, what can be done to rescue them.

In a period in which raving environmentalists dominate the government at the highest levels, a pro-industrial program is important, but not sufficient. This time the epistemological foundations of the republic must be made explicit. This generation of children must be rescued—from drugs, from rock music, from pornography, from blandishments to become homosexual—by being caught up in a national resurgence. The music of Beethoven and Mozart, and the poetry of Shakespeare and Schiller must once again resound throughout the land. Science, not Newton, must be taught in the classroom. Every American must participate in a new renaissance. Aldous Huxley could practice his evil on Amer-

ican children only because the American population was vulnerable to that evil. The United States will be changed when it is again ruled by men and women who understand Plato's method.

LaRouche concludes his article with these words: "There is not a 'force of evil' inherent in the world. There is rather man's failure to rise out of infantile bestialization. Mankind creates its own evil by clinging to its mothers' skirts, by refusing to grow beyond the infantile state of bestial preoccupation with infantile-egotistical sensuality.

"It is an interesting and fruitful philological-historical fact that the Christian 'Satan' is no one but the Middle Eastern form of the Phrygian 'Dionysus.' The 'Satan' of Christianity is alternately the Orphic-Dionysiac cults of Greek-Hellenic culture and the Osiris-Horus cults of Ptolemaic Egypt. The Christian 'Satan' or 'Whore of Babylon' is the high priestess of Isis who is currently the ranking official of the British Ashmolean Freemasonry and British Most Venerable Military and Hospitaller Order of the Knights of St. John of Jerusalem, who is also the person of veneration for the Isis-Urania Hermetic Order of the Golden Dawn. The personality who has the misfortune to enjoy such titles is the British monarch.

"The Christian 'Satan' is a man-created agent of the cause of the bestiality represented by adult persons who refuse to loose their childish grip on their mothers' skirts. . . .

"The oligarchical rule has had several interconnected problems over the ages. Although the oligarchical ideal is zero growth, a halt to all scientific and technological progress, the oligarchs have been forced to make concessions to technological progress, most emphatically in the domain of military technology, and the need to develop the logistical strength, the general infrastructure, to support that military strength.

"Because mankind is human, humanity asserts itself

through the pores of opportunity. The greed of the oligarchs promotes trade and production. The need of arms against dangerous foes creates opportunities for technological innovations. The social forces developed by such activities—with recurring emphasis on colonies and ‘marcher lords’—have turned against their oligarchical masters. Usually, this insurgency against established oligarchs has been categorically unconscious of the principles of the higher hypothesis, except—in European history since Rome, as Neoplatonic Christianity and Neoplatonic Islam have maintained and disseminated such knowledge.

“Thus a certain degree of successive development asserts itself despite even the hegemony of oligarchical rule and policies.

“In this process, technological development is associated with an advancement in the quality of human knowledge and existence, and with social forces which identify themselves with the benefits of a policy of continued technological progress.

“Thus, that process which can be comprehended only from the standpoint of the higher hypothesis asserts itself through the unconscious action of the creative-mental species-potentialities of human beings. Just as infantilism (evil) finds its institutional forms, so the process of progress finds its institutional forms.

“The problem of mankind is not that evil is an inevitable permanent institution and force in the world. The problem is that society is not yet ordered according to the conscious principle of the higher hypothesis.

“This principle must have a conscious agency, the Platonic-Neoplatonic elites. It is to the extent that such elites exist as an efficient agency, and that such elites contribute a higher rate of progress to the forces otherwise engaged in fostering progress, that we may, at last, eradicate the power of ‘Satan’ from the ordering of the affairs of nations.”

The evil men and women who argued over what kind of sacrifices would be demanded of the world’s population to save the Empire, at St. Ermin’s Hotel in 1903, still have their hands on the international levers of power. Their policies have already brought us two world wars. Only if enough people decide to move against their conspiracy soon, will they be stopped from ushering in a new dark age.

Notes

Chapter One: Bertrand Russell Walks Out

Opening quote: Herbert George Wells, address to 11th International PEN Club Congress, Dubrovnik, Yugoslavia, H. G. Wells Archives, University of Illinois, Urbana; also appeared in *Manchester Guardian*, June 6, 1933.

1. The above scene is a condensation of several separate dinners of the Coefficients Club based on the following:

H.G. Wells, *Experiments in Autobiography* (New York: Macmillan Co., 1934), pp. 650–663.

Bertrand Russell, *Portraits from Memory and Other Essays* (New York: Simon and Schuster, 1956), pp. 81–83.

Beatrice Webb, *Our Partnership* (London: Longmans, Green and Co., 1948), pp. 217–366.

Halford J. Mackinder, *Democratic Ideals and Reality* (New York: W. W. Norton and Co., Inc., 1969), pp. xiii, 140.

H. G. Wells, *The Way the World is Going: Guesses and Forecasts of the Years Ahead* (London: Ernest Benn Ltd., 1928), pp. 115–123.

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Bertrand Russell, *The Autobiography of Bertrand Russell* (Boston: Little, Brown and Co., 1967), vols. 1, 2.

G. K. Chesterton, *Heretics* (New York: John Lane Co., 1905), p. 81.

2. Wells, *Experiments in Autobiography*, p. 653.

3. John Terraine, *The Life and Times of Lord Mountbatten*, (New York: Holt, Rinehart and Winston, 1980), pp. 11–13.

4. "Lord Mountbatten: Ban Tactical Weapons," *Executive Intelligence Review*, (1979) 6:22.
5. Kenneth Rose, *The Later Cecils* (New York: Harper and Row, 1975), pp. 149-151.
6. *Ibid.*, p. 149.
7. *Ibid.*, pp. 85-86.
8. Stephen E. Koss, *Lord Haldane: Scapegoat for Liberalism* (New York: Columbia University Press, 1969), pp. 31-64; also: Webb, *Our Partnership*, p. 335.
9. Rose, *The Later Cecils*, p. 196.
10. *Ibid.*, p. 197.
11. *Ibid.*, pp. 1-110.
12. *Ibid.*, p. 264.
13. *Ibid.*, p. 230.
14. *Ibid.*, p. 136.
15. *Ibid.*, p. 136.
16. *Ibid.*
17. Wells, *Experiments in Autobiography*, pp. 73-76.
18. Rose, *The Later Cecils*, p. 168.
19. *Ibid.*, pp. 236-237.
20. *Ibid.*, pp. 237-238.
21. *Ibid.*, p. 232.
22. Webb, *Our Partnership*, p. 297.
23. *Ibid.*
24. Wells, *Experiments in Autobiography*, pp. 650-663.
25. Wells, *The New Machiavelli*, pp. 191-194.
26. *Ibid.*, p. 279.
27. Russell, *The Autobiography of Bertrand Russell*, vol. 1, pp. 105-109.
28. Ronald W. Clark, *The Life of Bertrand Russell* (New York: Alfred A. Knopf, 1976), pp. 244-245.
29. Russell, *The Autobiography of Bertrand Russell*, vol. 2, p. 7.
30. Roy F. Harrod, *The Life of John Maynard Keynes* (New York: Harcourt Brace and Co., 1951), pp. 170-171.
31. John E. Kendle, *The Round Table Movement and Imperial Union* (Toronto: University of Toronto Press, 1975), pp. 6-8.
32. John Marlowe, *Cecil Rhodes: The Anatomy of Empire* (London: Paul Elek Books Limited, 1972), pp. 7-8.
33. *Ibid.*, p. 9.
34. Konstandinos Kalimtgis, David Goldman, Jeffrey Steinberg, *Dope, Inc.: Britain's Opium War Against the United States* (New York: The New Benjamin Franklin House Publishing Co., Inc., 1978), pp. 92-105.

35. Leading Rhodes scholars hold key editorial control positions in leading U.S. newspapers and other media, dominate U.S. foundations, think tanks, including foreign policy and military strategy institutions, and hold key positions in the U.S. banking community, the U.S. government and diplomatic corps and in the permanent United Nations staff. For example, in 1959, the following were Rhodes Scholars: J. B. Oakes, editorial board, *New York Times*; J. B. Knapp, vice president, International Bank for Reconstruction and Development; J. W. Sears, lawyer for Brown, Brothers Harri-man Co.; F. S. Bryant, assistant secretary of Defense, Pentagon; R. S. Thackeray, Chief Systems Analysis, Director Operations Analysis Office NORAD, Colorado Springs; Dean Rusk, president, Rockefeller Foundation. E. M. McPetrie, *Rhodes Scholarship Trust, Addresses and Occupations of Rhodes Scholars up to December 1979*. (Oxford: Rhodes House, 1959).

36. Marlowe, *Cecil Rhodes*, pp. 64-65.

37. *Ibid.*, pp. 210-211.

38. Rose, *The Later Cecils*, pp. 153-154.

39. Mackinder, *Democratic Ideals*, pp. 20-22.

40. *Ibid.*, pp. 144-145.

41. Unpublished work by Robert Cohen, 1978, New York City.

42. Mackinder, *Democratic Ideals*, pp. 110-111.

Chapter Two: The Open Conspiracy

Opening quote: H. G. Wells, *Anticipations of the Reaction to Mechanical and Scientific Progress Upon Human Life and Thought*, in *The Works of H. G. Wells* (London: T. F. Unwin and Co., 1924), vol. 4, pp. 258-259.

1. Wells, *Experiments in Autobiography*, p. 308.

2. Unpublished letters in the H. G. Wells Archives at University of Illinois, Urbana, reveal that Wells sold broadcasting rights for "War of the Worlds" in advance to Columbia Pictures for \$150 in order to test out mass psychological warfare.

3. H. G. Wells, *The War of the Worlds* (New York: Berkley Publishing Co., 1964).

4. H. G. Wells, *The Time Machine* (New York: Berkley Publishing Co., 1957).

5. H. G. Wells, *The Island of Dr. Moreau* (New York: Berkley Publishing Co., 1973), p. 69.

6. The Jesuit-linked Dr. Moreau studied extensively the historical uses of narcotic massages to turn poor peasants into demented, fanatic terrorists. Like terrorist controllers of today, Dr. Moreau

claimed his interest in the subject was strictly academic, and lacked the evil, terrorist-generating intentions that such knowledge was linked to in the past:

"In the distant past, certain people, nowadays conveniently classified as hallucinating madmen, had the idea that through certain practices they could communicate with diabolic powers. In order to go to the sabbaths and be admitted to Satan's court, it was first necessary to submit to a magic anointing. . . . Even in the days of witchcraft, narcotics were not always used for diabolic purposes. . . . The psychotics of our time who most resemble the sorcerers of the past have been given the name *demonomaniacs* because of the connections they claim to have with the devil. . . . The sorcerers hallucinated only when they came under the toxic influence of the stupifying ointments. It was mostly at night that they performed their peregrinations and their fantastic dances and that hell held its orgies. When they ceased to see the spectacles they had participated in, the false convictions related to them persisted, because these convictions were echoed in their faith and in their religious convictions, and because their delirious impressions had been so vivid that they could not help believing in them as if they were real. We know that strength of these beliefs, as deeply rooted as the pathological fact from which they derive, that made these poor fanatics brave the stake and most dreadful tortures."

Dr. Moreau is now credited as the father of psychopharmacology. Today's experts in terrorism and psychopharmacology, an international network based out of the Tavistock Institute, also claim their detailed interests in such study and experimentation are strictly academic in spite of the obvious hideous practical political uses of such "academic" studies. Students of conspiracy should note that both H. G. Wells and Bertrand Russell stated their intentions of launching an *open political conspiracy*, in which the most hideously amoral conspiratorial intentions would be openly published under the demur of strictly academic studies.

Jacques-Joseph Moreau de Tours, *Hashish and Mental Illness*, translated by Gordon Barnett, Ph.D. (New York: Raven Press, 1973), pp. ix-xxi, 102-105.

7. Kalimtgis et al., *Dope, Inc.*, pp. 363-378.

8. René Albrecht-Carrie *Britain and France: Adaptations to Changing Context of Power* (Garden City, N.J.: Doubleday, 1970).

9. La Revue de Paris, January 1896.

10. Mark Burdman, unpublished report, New York City, 1979.

11. Bruce Page David Leitch, *The Philby Conspiracy*. (New York: Doubleday and Co., 1968)

12. Mackinder, *Democratic Ideals*, p. 89.

13. Ibid., pp. 173-174.

14. McKinley was assassinated September 6, 1901, at the Pan American Exposition in Buffalo, by Leon Czolgosz, one of Emma Goldman's crazed lover-students. The next day, the headlines of the paper in St. Louis where Emma Goldman was hiding, read: "Assassin of President McKinley an Anarchist. Confesses to Having Been Incited by Emma Goldman. Woman Anarchist Wanted." Emma Goldman was arrested the next day, at which point a leading article in the same paper stated: "Anarchists must be exterminated. . . . Emma Goldman has been allowed to play her trade of murder too long. She should be forced to share the fate of her dupes." Although Emma Goldman admitted her ideological control over Czolgosz, she was released from jail within a week.

Emma defends her anarchist protégé: "He (Czolgosz) committed the act for no personal reasons or gain. He did it for what is his ideal, the good of the people. That is why my sympathies are with him." The explicit antirepublican belief structure (the "ideals") Emma Goldman drummed into her many terrorist-lover protégés is clear from a letter of Alexander Beckman, who attempted to assassinate Henry Clay Frick, the American industrialist, to Emma shortly after Czolgosz's assassination of McKinley:

"I do not believe that Leon (Czolgosz)'s deed was terroristic. . . . The scheme of political subjection is subtle in America. Though McKinley was the chief representative of our modern slavery, he could not be considered in the light of a direct and immediate enemy of the people. The real despotism of republican institutions is far deeper, more insidious, because it rests on the popular delusion of self-government and independence."

Emma Goldman's anarchistic networks attacked republican city-building factions internationally, with attempts to assassinate Europeans and Americans and Lenin. In 1917, Trotsky invited Emma Goldman to join with him in the "reconstruction" of Russia, as he left New York City. "We will surely meet there," Trotsky instructed her before departing.

Emma Goldman's anarchist networks were funded by the Zionist Seligman family, the Guggenheim family, and other anglophile Wall Street families linked to a treasonous pro-Confederacy tradition daing back before the American Civil War. Her first anarchist contact after arriving in the United States was a member of the Henry Street settlement house in New York City. In Europe, her anarchist networks overlapped with the neo-Malthusian movement, which also involved H. G. Wells and Bertrand Russell. Emma Goldman met Russell, whose Bertrand Russell Foundation later supported the growth of anarchist-terrorist groupings, in 1920 in

Moscow where they agreed upon the need to block the industrialization of that country, by whatever means necessary.

Emma Goldman, *Living My Life* (New York: Alfred A. Knopf, 1934).

15. Burdman report.

16. Nicholas Halasz, *Captain Dreyfus: The Story of a Mass Hysteria* (New York: Simon and Schuster, 1955), pp. 13, 94.

17. Ibid., p. 113.

18. A. A. Heggoy, *The African Policies of Gabriel Hanotaux 1894-1898*. (Athens, Ga.: University of Georgia Press, 1972).

19. George Gooch, *Franco-German Relations* (New York: Russell and Russell, 1967).

20. Heggoy, *African Policies*.

21. G. Michon, *The Franco-Russian Alliance: 1891-1917* (New York: Howard Fertig, Inc., 1969).

22. Bertrand Russell, *The Problem of China* (New York, The Century Co., 1922), pp. 124-125.

23. Ibid., p. 123. Russell's classes for Mao and Chou en-Lai are noted in: Clark, *The Life of Bertrand Russell*, p. 389.

24. Russell, *The Problem of China*, pp. 126-127.

25. Bertrand Russell, *German Social Democracy: Six Lectures* (London: Longmans, Green and Co., 1896); also Clark, *The Life of Bertrand Russell*, pp. 63-64.

26. Russell, *The Problem of China*, pp. 127-128.

27. Konstantin George, "The U.S.-Russia Entente that Saved the Union," *The Campaigner* (1978)2:5-33.

28. Lyndon H. LaRouche, Jr. *Will the Soviets Rule in the 1980s?* (New York: The New Benjamin Franklin House Publishing Company, 1979).

29. Russell, *The Problem of China*, pp. 12-14.

30. Barbara Frazier, "Russia's Fight for the American System," *New Solidarity* 10 (April 27, 1979); also Barbara Frazier, "Sergei Witte's American System Revolution in Russia," *New Solidarity* 10 (May 29, 1979); also see Von Laue, "A Secret Memorandum of Sergei Witte on the Industrialization of Imperial Russia," *Journal of Modern History* 26(March 1954).

31. Von Laue, "A Secret Memorandum."

32. Mackinder, *Democratic Ideals*, pp. 260-261.

33. D. S. Crist, "Russia's Far Eastern Policy in the Making," *Journal of Modern History*, 24(September 1942).

34. Matthew Josephson, *Sidney Hillman: Statesman of American Labor* (Garden City, N.Y.: Doubleday and Co., 1952).

35. Barbara Frazier, "How Britain Sabotaged Russia's Capitalist Revolution," *New Solidarity* 10(June 12, 1979).

36. Leon Trotsky, *1905* (New York: Vintage Books, Random House, 1971), p. 252.

37. Ibid., p. 314.

38. Ibid., pp. 225-227.

39. Robert Tolf, *Russian Rockefellers* (Stanford, Calif.: Hoover Institute Press, 1976), pp. 150-164.

40. J. D. Henry, *Baku, An Eventful History* (London: Constable, 1905), pp. 149-204.

41. Rose, *The Later Cecils*, pp. 204-207.

42. Frazier, "Witte's American System."

43. Mackinder, *Democratic Ideals*, p. 158.

44. Don Phau, "The Treachery of Thomas Jefferson," *The Campaigner* (1980)13:29.

45. Carroll Quigley, *Tragedy and Hope* (New York, Macmillan and Co., 1966), p. 18.

46. Unpublished manuscript, Tessa Goldberg, New York City.

47. Mackinder, *Democratic Ideals*, pp. 6, 68.

48. Ibid., pp. 115-119.

49. Walter Lippmann, a top Wellsian in the United States, based the name of his magazine *New Republic* on H. G. Wells's brutal concept of the New Republic. Walter Lippmann, *U.S. War Aims* (London: Hamish Hamilton, 1944), pp. 23-28.

50. Source: British Petroleum, London.

51. F. S. Oliver, *Alexander Hamilton: an Essay on American Union* (New York: Putnam, 1921).

52. Mackinder, *Democratic Ideals*, pp. 175-176.

53. Ibid., p. 179.

54. Ibid., pp. 177-186.

55. Rose, *The Later Cecils*.

56. Bertrand Russell, *The Impact of Science on Society* (New York: Simon and Schuster, 1953), p. 15.

57. Ibid., pp. 29-30.

58. Ibid., p. 75.

59. Bertrand Russell, *The Future of Science and Self-Portrait of the Author* (New York: Philosophical Library, 1959), pp. 81-83.

60. Clark, *The Life of Bertrand Russell*, p. 229.

61. Ibid., p. 380.

62. Russell, *The Problem of China*, p. 233.

63. Bertrand Russell, *The Prospects of Industrial Civilization* (London: George Allen and Unwin, Ltd., 1923), p. 273.

64. Russell, *The Problem of China*, pp. 265-266.

65. Russell, *Impact of Science*, pp. 51, 98-99.

66. Ibid., pp. 101-102.

67. Russell, *Prospects of Industrial Civilization*, p. 42.

68. Ibid., p. 55.

69. Think tanks today use the fourteenth-century Black Death, or bubonic plague, which cut the population of Eurasia down to one-quarter of its previous size, as the model for "controlled disintegration." Both the Rand study by Jack Hirschleifer (Santa Monica, Calif., 1966: "Disaster and Recovery: the Black Death in Western Europe"), and the Princeton study (Princeton University Press, 1977: "The Black Death in the Middle East," Michael Dols) present the Black Death as a model both for the periods following nuclear war and following biological warfare.³

70. Russell, *Impact of Science*, pp. 102–104.

71. Ibid., pp. 102–103.

72. Russell, *Impact of Science*.

73. H. G. Wells, *The Croquet Player* (New York: Viking Press, 1937), pp. 19–20.

74. H. G. Wells, *The Open Conspiracy: Blueprints for a World Revolution* (London, Victor Gollancz, 1928), pp. 14–15.

75. Ibid., pp. 113–114.

76. W. Warren Wager, *H. G. Wells and the World State* (Freeport, New York: Books for Libraries Press, 1961), pp. 197–198.

Chapter Three: We Can't Make the Same Mistake

Opening quote: H. G. Wells, *Anticipations of the Reaction to Mechanical and Scientific Progress Upon Human Life and Thought* (New York: Harper and Brothers, 1902), p. 314.

1. Henry Morgenthau, Jr., *Morgenthau Diary (Germany)* (Washington, D.C.: U.S. Government Printing Office, 1967), pp. 460–462.

2. Ibid., pp. 483–491.

3. Ibid.

4. Ibid.

5. Ibid., pp. 497–502.

6. Henry Morgenthau, Jr., *Germany Is Our Problem* (New York: Harper and Brothers, 1945), pp. 74–75.

7. Herbert Feis, 1933: *Characters in Crisis* (Boston: Little and Brown, 1966), p. 106.

8. John Morton Blum, *Roosevelt and Morgenthau: A Revision and Condensation from the Morgenthau Diaries* (Boston: Houghton Mifflin Co., 1970), pp. 566–568.

9. Ibid., p. 579.

10. Ibid., pp. 482–483.

11. Ibid., pp. 568–570.

12. In 1953 Attorney General Brownell announced that the liberal

Harry Dexter White had been smuggling documents to the communists during the same period he had worked in the FDR administration as Morgenthau's Assistant in the Treasury, and later as Director of the U.S. Mission to the International Monetary Fund under Truman. "Harry Dexter White was known to be communist spy by the very people who appointed him to the most sensitive important position he ever held in government service." That would have brought White in contact with two other "communist" spies: Kim Philby and Burgess Mclean, operating at the same time out of Washington, D.C. White's close ties with John Maynard Keynes suggest that like Philby and Mclean, White was actually a British triple agent. Dwight D. Eisenhower, *The White House Years: Mandate for Change 1953–1956* (Garden City, New Jersey: Doubleday and Co., 1963), pp. 314–315.

13. Blum, *Roosevelt and Morgenthau*, pp. 574–575.

14. Ibid., pp. 588–590.

15. Ibid., pp. 594–607.

16. John Backer, *The Decision to Divide Germany: American Foreign Policy in Transition* (Durham, N.C.: Dukell Press, 1978), pp. 103–105.

17. John Maynard Keynes, *Essays on John Maynard Keynes* (London: Cambridge University Press, 1975), p. 195.

18. Ibid.

19. John Maynard Keynes, *The Complete Writings of John Maynard Keynes. Volume XVI Activities 1914–1919 The Treasury and Versailles* (London: St. Martins Press, 1971).

20. H. G. Wells, *World Brain* (London: Methuen and Co., Inc., 1938), p. 110. H. G. Wells expresses his fears of Lenin's plans for industrializing Russia in an interview reconstructed years after his 1920 interview with Lenin.

(Wells) "And the industry has to be reconstructed—as fundamentally?"

(Wells recounting Lenin's answer) "Did I realize what was already in hand with Russia? . . . the Electrification of Russia?"

(Wells in retrospect) "I cannot see anything of the sort happening in this dark crystal of Russia, but this little man [Lenin] can; he sees decaying railways replaced by new electric transport, sees new roadways spreading through the land, sees new and happier communist industrialization arising again . . ." H. G. Wells, *Russia in the Shadows, Volume 26, The Works of H. G. Wells* (London: T.F. Unwin and Co., 1927), pp. 578–579. Particularly Wells feared a Rapallo alliance aiding Russian industrialization. In 1928 he wrote: "There is nowadays, however, much more danger than there ever

was before that some strange new outcast country, Soviet Russia, for example, with German science to help her. . . ." H. G. Wells, *The Way the World is Going: Guesses and Forecasts of the Years Ahead* (London: Ernest Benn Limited, 1928), p. 142.

21. Russell, *Prospects of Industrial Civilization*, p. 90.

22. Ibid., pp. 90–93.

23. Unpublished research on Vanderlip by Eric Nelson, New York City, based on the following sources:

Francis Russell, *The Shadow of Blooming Grove* (New York: McGraw-Hill Book Co., 1968), pp. 589–591.

Andrew Sinclair, *The Available Man* (New York: Macmillan Co., 1965), pp. 285–286.

David Hodges Stratton, *Albert B. Fall and the Teapot Dome Affair* (unpublished doctoral thesis, University of Colorado, 1955), pp. 129–137.

Louis Fischer, *Oil Imperialism: The International Struggle for Petroleum* (New York: International Publishers, 1926), pp. 155–181.

24. Wells, *Russia in Shadows*, pp. 578–579.

25. Leon Trotsky, *Stalin: An Appraisal of the Man* (New York: Harper and Row, 1941), pp. 355, 376–381.

26. R. H. Bruce Lockhart, *Memoirs of a British Agent* (London: MacMillan London Ltd., 1974), pp. 300–340; also: R. H. Bruce Lockhart, *The Diaries of Sir Robert Bruce Lockhart Volume 1, 1915–1938* (New York: St. Martin's Press, 1973).

27. Lockhart, *Diaries*.

28. Ronald W. Clark, *The Life and Times of Albert Einstein* (New York: World Publishing Co., 1971), p. 292.

29. Quigley, *Tragedy and Hope*, p. 287.

30. Ibid., pp. 282–283, 305–317.

31. Charles G. Dawes, *A Journal of Reparations* (London: MacMillan and Co., Ltd., 1939), p. 352.

32. Hjalmar Horace Greeley Schacht, *Confessions of The Old Wizard* (Boston: Houghton Mifflin Co., 1966), p. 199.

33. Charles G. Dawes, *A Journal of Reparations* (London: MacMillan and Co., Ltd., 1939), pp. 321–375, 413–450.

34. Brookings Institution, *Investigations in International Reconstruction: Germany's Capacity to Pay* (Washington, D.C.: Brookings Institution, 1923).

35. Schacht, *Confessions*, pp. 181–183.

36. Costas Axios, "Final Solution: The Schachtian Economy of the Third Reich," *The Campaigner* (1975)8:14–41.

37. Ibid.

38. Ibid.

39. Norbert Muhlen, *Schacht: Hitler's Magician, the Life and Loans of Dr. Hjalmar Schacht* (New York: Longmans, Green and Co., 1939), p. viii.

40. Diana Mosley, *A Life of Contrasts* (London: Hamish Hamilton, 1978), p. 127.

41. Kalimtgis et al., *Dope, Inc.*, p. 173.

42. Quigley, *Tragedy and Hope*, pp. 61, 233.

43. Kalimtgis et al., *Dope, Inc.*, pp. 182–216.

44. Ibid.

45. Ibid.

46. Ibid.

47. Unpublished report by Lonnie Wolfe and Robert Cohen, 1978, New York City.

48. Ibid.

49. Kurt Sendtner, *Rupprecht von Wittelsbach* (München: R. Pflau, 1954).

50. Henry Channon, *The Ludwigs of Bavaria* (London: Methuen and Co., Ltd., 1933).

51. Wolfe and Cohen, unpublished report.

52. Mackinder, *Democratic Ideals*.

53. Adolf Hitler, *Mein Kampf* (Boston: Houghton Mifflin Co., Sentry Edition, 1962), pp. 71, 133–142, 233–234, 618–620, 657–659.

54. Schacht, *Confessions*.

55. Wolfe and Cohen, unpublished report. Hess must have felt right at home at the Duke's, whose grandfather had also belonged to an Egyptian cult. A fervid Isis worshiper, he bought a sarcophagus for his burial. Unfortunately, extended to full length, he was too tall for the coffin, so he practiced dying with his feet drawn up. Nonetheless, when he did die, his legs were stretched out. The problem was solved by amputating his legs and mummifying them separately. He was interred with his legs, but with his cultic resurrection in full form seriously jeopardized.

56. Wolfe and Cohen, unpublished report.

Chapter Four: The Truth About Hitler

Opening Quote: Mosley, *A Life of Contrasts*, p. 126.

1. Charles McMoran Wilson Moran, *Churchill Taken from the Diaries of Lord Moran: The Struggle for Survival 1940–1965* (Boston: Houghton Mifflin Co., 1966), pp. 740–741.

2. 1941 unpublished letter from Winston Churchill to H. G. Wells, H. G. Wells Archives, University of Illinois, Urbana.

3. H. G. Wells, *The Shape of Things to Come* (New York: Macmillan Co., 1933), p. 42.
4. Ibid., p. 47.
5. Ibid., p. 75.
6. H. G. Wells, *After Democracy, Addresses and Papers on the Present World Situation* (London: Watts and Co., 1932), p. 24.
7. Wells, *The Shape of Things to Come*, p. 124.
8. Ibid., pp. 126–134.
9. *London Times*, January 21, 1927, H. G. Wells Archives, University of Illinois, Urbana.
10. Wells, *The Shape of Things to Come*, pp. 134–136.
11. Ibid., pp. 141–145.
12. Ibid., pp. 154–161.
13. Carol Cleary, unpublished work, New York City, 1977.
14. Wells, *The Shape of Things to Come*, pp. 182–183.
15. Ibid.
16. Martin Burgess Green, *Children of the Sun: A Narrative of the "Decadence" in England after 1918* (New York: Basic Books, 1976), pp. 4–6, 12, 48–49, 59–61, 170, 219, 435.
17. Unpublished letter from Rudyard Kipling to H. G. Wells, H. G. Wells Archives, 1902, University of Illinois, Urbana.
18. Wells, *The Shape of Things to Come*, pp. 192–193.
19. Ibid., pp. 209, 230.
20. H. R. Trevor-Roper, *The Last Days of Hitler* (New York: Macmillan Co., 1947), pp. 231–232.
21. Harvey O'Connor, *The Astors* (New York: Alfred A. Knopf, 1941).
22. Ibid., pp. 363–462, 488.
23. Ibid.
24. Ibid.
25. Ibid., pp. 442–453.
26. Ibid., p. 452.
27. Andre Brissaud, *Canaris* (New York: Grosset and Dunlap, 1974), pp. 108–112.
28. Ibid.
29. Winston Churchill, *The Second World War: The Gathering Storm, vol. I* (Boston: Houghton Mifflin Co., 1948), p. 312.
30. Ibid., pp. 312–313.
31. Brissaud, *Canaris*, p. 117.
32. Ibid., pp. 115–116.
33. Sabine Leibholz-Bonhoeffer, *The Bonhoeffers: Portrait of a Family* (New York: Saint Martin's Press, 1971), pp. 116–169.

34. J. R. M. Butler, *Lord Lothian (Philip Kerr) 1882–1940* (London: MacMillan and Co., Ltd., 1960), pp. 345–346.
35. Ibid., p. 352.
36. Ibid., p. 230.
37. O'Connor, *The Astors*, p. 439.
38. Butler, *Lord Lothian*, pp. 176–210.
39. Unpublished original manuscript for *Exasperations, the Last Testament of H. G. Wells, Exercises in the Art of Vehement Unanswerable Contradiction, Disrespect and Indictment*, 1942–1944. H. G. Wells Archives, University of Illinois, Urbana.
40. Page et al. *The Philby Conspiracy* (New York: Doubleday and Co., 1968), pp. 46–52, 140–141.
41. American Friends Service Committee Annual Reports, 1929–1950.
42. Unpublished work by Kevin Coogan on Frank Buckman, 1977–1978, New York City.
43. Ibid.
44. Rose, *The Later Cecils*, pp. 95–100.
45. Ibid., pp. 96–97.
46. Ibid., p. 98.
47. Ibid., p. 101.
48. Ibid.
49. Ibid., pp. 102–103.
50. Ibid., p. 179.
51. Ibid., p. 179; also Wagar, *H. G. Wells and the World State*, pp. 197–198.
52. O'Connor, *The Astors*, pp. 370–371.
53. The entire section on Count Richard Coudenhove-Kalergi and the Pan European Union is based on a series of unpublished papers by Angelika Beyreuther, Wiesbaden, West Germany, 1978–1979. These reports were based on the following works of Coudenhove-Kalergi:
 - Adel* (Leipzig: P. Reinhold, 1923)
 - Crusade for Pan-Europe; Autobiography of a Man and a Movement* (New York: G. P. Putnam's Sons, 1943)
 - The Defense of Western Civilization* (New York: 1943)
 - Ein Leben für Europa* (Köln, Berlin: Kiepenheuer and Witsch, 1966)
 - Europa Erwacht!* (Zürich: Paneuropa-Verlag, 1934)
 - Europäische Briefe* (Berlin: Paneuropean Union 1938–1940)
 - Die Europäische Nation* (Stuttgart: Deutsche Verlags-Anstalt, 1953)

- Europe Must Unite* (London: PanEuropa Editions Ltd., 1940)
From War to Peace (London: Cape, 1959)
The Future of Europe and America (New York, 1942)
Der Gentleman (Zürich: Thomas-Verlag, 1953)
Held oder Heiliger (Wien: Paneuropa Verlag, 1927)
An Idea Conquers the World (London: Hutchinson, 1953)
Kampf um Europa. Aus Meinem Leben (Zürich: Atlantis-Verlag, 1949)
Kommen die Vereingten Staaten von Europa? Glarus: Paneuropa Verlag A. G., 1938)
Krise der Weltanschauung (Wien: Paneuropa-Verlag, 1923)
Los vom Materialismus! (Wien: Paneuropa Verlag, 1931)
Memorandum on the European Question and America (New York, 1945)
Mutterland Europa (Zurich: Thomas Verlag, 1953)
Pan-Europa (Wien: Paneuropa Verlag, 1953)
Pan-Europa. Die Europäische Seele. (Leipzig: G. A. Glockner, 1928)
Pan-Europa 1922 bis 1966 (Wien, München, Herold, 1966)
Peace Aims as War Weapons (New York: 1942)
Praktischer Idealismus: Adel-Technik-Pazifismus (Wien: Paneuropa Verlag, 1925)
Revolution durch Technik (Wien: Paneuropa-Verlag, 1931)
Totaler Mensch, Totaler Staat (Wien; Herold, 1965)
Vom Ewigen Krieg zum Grossen Frieden (Göttingen: Musterschmidt-Verlag, 1956)
Weltmacht Europa (Stuttgart: Seewald Verlag, 1971)
54. Anthony Cave Brown, *Bodyguard of Lies* (New York: Harper and Row, 1975), pp. 72-90, 245-246.
55. D. C. Watt, *Britain Looks to Germany: British Opinion and Policy Towards Germany Since 1945* (London: 1965), p. 33.
56. John Toland, *The Last 100 Days* (New York: Bantam Books, 1965), p. 150.
57. W. H. McNeill, *America, Britain and Russia* (Oxford: Oxford University Press, 1953), p. 271.

Chapter Five: Dropshot: World War III Has Begun

Opening quote: Anthony Cave Brown, *Dropshot, The United States Plan for War with the Soviet Union in 1957* (New York: Dial Press, 1978), pp. 22, 42, 85-86.

1. Ibid.

2. Herbert Feis, *Churchill, Roosevelt, Stalin* (Princeton, New Jersey: Princeton University Press, 1957).
3. Robert Cohen, unpublished work, New York City, 1978.
4. Terraine, *The Life and Times of Lord Mountbatten*, pp. 129.
5. Frazier Hunt, *The Untold Story of Douglas MacArthur* (New York: Devin-Adair Co., 1954), p. 397.
6. Terraine, *Lord Mountbatten*, p. 142.
7. Ibid., pp. 176-177.
8. Ibid., p. 178.
9. Hunt, *Untold Story*, p. 387.
10. Terraine, *Lord Mountbatten*, pp. 101-113.
11. Ibid., pp. 123-130.
12. Ibid., pp. 79-99.
13. Ibid., p. 188.
14. Blum, *Roosevelt and Morgenthau*, p. 636.
15. Carroll Quigley, *The World Since 1939* (New York: Collier Books, 1968), pp. 135, 236.
16. Toland, *The Last 100 Days*, p. 199.
17. Moran, *Churchill*, pp. 337-338.
18. Ibid.
19. Brown, *Dropshot*, pp. 6, 24-29.
20. Ibid.
21. Russell, *Future of Science*, pp. 7-12.
22. Ibid., pp. 32-33.
23. Ibid., p. 518.
24. Clark, *Life of Bertrand Russell*, p. 518.
25. Ibid., p. 520.
26. Ibid., pp. 523-524.
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